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THE ORTHODOX OBSERVER

ΠΡΟΝΟΙΑ, ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΖ΄. — YEAR XXVII

ΜΑΪΟΣ—MAY, 1961

ΑΡΙΘ. 494 — NO. 494

A PRAYER FOR ARMED FORCES DAY

MAY 20, 1961

Almighty and eternal God, we humbly bow in Thy divine presence to lift our hearts in humble gratitude for the bountiful blessings Thou has so generously bestowed upon us. As we count our blessings, may we not forget the grave responsibility which Thou has placed upon us: To employ the effective power of the Armed Forces to bring peace in freedom to all mankind.

Help us, O God, to employ our strength and all our material resources to defend the human dignity of every citizen in every land, but may we ever be mindful that human progress and the elimination of fears and intangible anxieties can be achieved only if we, as individuals, make our personal contributions in the realm of moral and spiritual values.

While we conceive and construct the mighty weapons of war to discourage the enemies of freedom, may we walk in the paths of righteousness so that Thy wisdom may be our wisdom and Thy purpose our purpose.

As we search for more effective methods to increase our knowledge, to improve our way of life, and to protect our national and international interests, may we not forget that man's basic, fundamental and eternal need is God.

As we push back the horizons of knowledge, may we place our hand in the hand of God and seek first His kingdom and His righteousness so that our advances into the storehouse of God's ancient and boundless truths may not overwhelm us but, instead, dispel the darkness that lies within us and bring the warming rays of God's healing power to the souls of all men everywhere.

THE ARMED FORCES CHAPLAINS BOARD

This is the official prayer, prepared by The Armed Forces Chaplains Board, for Armed Forces Day, Saturday, May 20, 1961. On this annual observance, officially proclaimed by the President of the United States, all orthodoxy should pray for the welfare and well-being of the men and women in our Armed Forces, who ensure the peace and security of our beloved country and the free world.

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Ἡ ὡς ἄνω προσευχή, συνταχθεῖσα ὑπὸ τοῦ Συμβουλίου Στρατιωτικῶν Ἱερέων τῶν Ἐνόπλων Δυνάμεων τῶν Ἡνωμένων Πολιτειῶν Ἀμερικῆς, θὰ ἀναπεμφθῇ τὸ Σάββατον, 20ὴν Μαΐου ἐ. ἔ., ἡμέραν ἡ ὁποία ὡρίσθη ἐφέτος ὡς «Ἡμέρα τῶν Ἐνόπλων Δυνάμεων». Κατὰ τὴν ἡμέραν αὐτὴν ἂς ἑνώσωμεν ὅλοι τὰς προσευχάς μας ὑπὲρ τῶν Δυνάμεων τῆς Ἐθνικῆς Ἀμύνης τῆς Ἀμερικανικῆς Ὁμοσπονδίας, ἡ ὁποία θεόθεν ἐτάχθη ἀρχηγέτις τῶν Ἐλευθέρων Λαῶν ἐν τῇ προσπαθείᾳ αὐτῶν ὑπὲρ τῆς εἰρήνης, τῆς ἐλευθερίας καὶ τῆς δικαιοσύνης.

The Greek Archdiocese Endowment Foundation

(Τὸ Ἑλληνικὸν κείμενον εὑρίσκεται εἰς τὴν παραπλεύρως στήλην.)

The Greek Archdiocese Endowment Foundation, which was authorized by the Fifteenth Clergy-Laity Congress, was founded for the specific purpose to raise and receive funds and contributions, from any and all sources whatsoever and to use only the income therefrom, for the religious, educational and eleemosynary objectives of the Greek Archdiocese of North and South America.

The Foundation needs continuing support, and all communicants and friends of the Greek Orthodox Church of North and South America are asked to contribute to it. Our benefactors have so far contributed the following donations:

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GREEK ARCHDIOCESE ENDOWMENT FOUNDATION

Ἡ ἐν Buffalo, N. Y., Κληρικο-Λαϊκὴ Συνέλευσις τῆς Ἱ. Ἀρχιεπισκοπῆς παμψηφεὶ ἀπεφάσισε τὴν ἵδρυσιν καὶ λειτουργίαν ἰδιαιτέρου Οἰκονομικοῦ Ὀργανισμοῦ μὲ ἀποκλειστικὸν σκοπὸν τὴν συγκέντρωσιν κεφαλαίων ἐξ οἱασδήποτε πηγῆς καὶ μόνον τὸ εἰσόδημα ἐκ τῆς ἐπενδύσεως τῶν κεφαλαίων τούτων νὰ χρησιμοποιῆται διὰ θρησκευτικούς, ἐκπαιδευτικοὺς καὶ φιλανθρωπικοὺς σκοποὺς τῆς Ἐκκλησίας ἡμῶν ἐν Ἀμερικῇ. Ὁ Ὀργανισμὸς οὗτος ὑπὸ τὸν τίτλον Greek Archdiocese Endowment Foundation ἤρχισε νὰ λειτουργῇ, παραπλεύρως δὲ παραθέτομεν πίνακα τῶν φιλογενῶν δωρητῶν καὶ ἱδρυτῶν τοῦ Οἰκονομικοῦ τούτου Ὀργανισμοῦ. Τὸ μέλλον τῆς Ἐκκλησίας μας βασίζεται κατὰ μέγα μέρος εἰς τὴν ἐπιτυχίαν τοῦ Ὀργανισμοῦ τούτου. Διὰ τοῦτο καὶ ἡ ὑποστήριξις καὶ ἐνίσχυσις αὐτοῦ ἐκ μέρους τῶν χριστιανῶν ἡμῶν τυγχάνει ἀπαραίτητος καὶ ἀναγκαία.

PENTECOST 1961

A MESSAGE FROM THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

The keynote of St. Peter's Pentecost sermon, the first sermon of the Church of Christ, is: "This Jesus God raised up and of that we are all witnesses." Peter thus gives evidence of the fulfilment of Christ's promise that His disciples would receive the Holy Spirit and be enabled to proclaim the good news to the ends of the earth. The disciples, so slow to understand and to believe, have been transformed by the Spirit into men who speak boldly and convincingly of "the mighty works of God" manifested in the life, death and resurrection of Christ. Thus at the very beginning it becomes clear that the Church in history is by its very nature a company of men and women who are all called to render witness to God's act of salvation in Christ.

Today we need this reminder about the central task of the Church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the Church began on Pentecost. It needs a Church which witnesses to the present activity of the Holy Spirit by its peace-making, its concern for man in need, its evangelism, and by manifesting its God-given unity.

This year the churches in the World Council prepare for their Assembly in New Delhi. The main theme will be: "Jesus Christ, the Light of the World." At the center of our deliberations will be the absorbing purpose of agreeing upon our common Christian task. This is an opportunity to demonstrate that this great light "already shines" and that it dispels the darkness in and around us. For it is in the unity of living, praying, working, speaking together, that the churches must show their desire and readiness to reflect the one Light of the World. And all congregations can participate in this by their study of the Bible and their prayer in relation to the Assembly themes.

Let us, therefore, all join in praying that the Spirit may inspire and enable us, like Peter, to respond gratefully to Christ's promise by accepting it and committing ourselves to His witnesses together.

Bishop S. U. Barbieri — Buenos Aires
Bishop Otto Dibelius — Berlin
Archbishop Iakovos — New York
Bishop Henry Knox Sherrill
Boxford, Mass.
Metropolitan Juhanon Mar Thoma
Tiruvella

ΠΕΝΤΗΚΟΣΤΗ 1961

ΜΗΝΥΜΑ ΤΩΝ ΠΡΟΕΔΡΩΝ ΤΟΥ ΠΑΓΚΟΣΜΙΟΥ ΣΥΜΒΟΥΛΙΟΥ ΤΩΝ ΕΚΚΛΗΣΙΩΝ ΤΟΥ ΧΡΙΣΤΟΥ

Τὸ σπουδαιότερον σημεῖον τοῦ κατὰ τὴν ἡμέραν τῆς Πεντηκοστῆς γενομένου κηρύγματος τοῦ Ἁγίου Ἀποστόλου Πέτρου, τοῦ πρώτου κηρύγματος τῆς Ἐκκλησίας τοῦ Χριστοῦ, εἶναι τοῦτο: «Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες» (Πράξ. β΄. 32). Ὁ Πέτρος οὕτω δίδει μαρτυρίαν τῆς ἐκπληρώσεως τῆς ὑποσχέσεως τοῦ Χριστοῦ, ὅτι οἱ Μαθηταὶ Αὐτοῦ θὰ λάβουν Πνεῦμα Ἅγιον καὶ θὰ εἶναι ἱκανοὶ νὰ διακηρύξουν τὸ Εὐαγγέλιον μέχρι τῶν περάτων τῆς γῆς. Οἱ μαθηταί, τόσον βραδεῖς εἰς τὸ νὰ κατανοήσουν καὶ νὰ πιστεύσουν, μετεμορφώθησαν διὰ τοῦ Ἁγίου Πνεύματος εἰς ἄνδρας λέγοντας μετὰ παρρησίας καὶ πειθοῦς «τὰ μεγαλεῖα τοῦ Θεοῦ» (Πράξ. β΄. 11), τὰ φανερωθέντα ἐν τῇ ζωῇ, ἐν τῷ θανάτῳ καὶ ἐν τῇ ἀναστάσει τοῦ Χριστοῦ. Οὕτως, εὐθὺς ἐξ ἀρχῆς καθίσταται φανερόν, ὅτι ἡ Ἐκκλησία ἐν τῇ ἱστορίᾳ εἶναι, ὡς ἐκ τῆς φύσεώς της, κοινωνία ἀνδρῶν καὶ γυναικῶν προσκαλουμένων ἵνα καταστῶσι μάρτυρες τῆς ἐνεργείας τοῦ Θεοῦ εἰς τὴν διὰ τοῦ Χριστοῦ σωτηρίαν.

Σήμερον ἔχομεν ἀνάγκην ὑπομνήσεως περὶ τῆς κεντρικῆς ἀποστολῆς τῆς Ἐκκλησίας. Εἰς κόσμος συγκρούσεων καὶ σκότους, εἰς τὸν ὁποῖον ὑπάρχει τόσον μεγάλη ἔλλειψις καθαρῶν ἐπιδιώξεων καὶ βασίμων ἐλπίδων, ἔχει ἀνάγκην νὰ ἀκούσῃ τὸ μήνυμα τῆς συμφιλιώσεως καὶ ἀνακαινίσεως τῆς ζωῆς, μὲ τὸ ὁποῖον ἡ Ἐκκλησία ἤρχισε τὸ ἔργον της τὴν Πεντηκοστήν. Ἔχει ἀνάγκην Ἐκκλησίας, ἡ ὁποία μαρτυρεῖ περὶ τῆς παρούσης ἐνεργείας τοῦ Ἁγίου Πνεύματος μὲ τὸ εἰρηνοποιὸν ἔργον της, καὶ τὸ ἐνδιαφέρον της περὶ τῶν ἐν ἀνάγκαις εὑρισκομένων, μὲ τὴν διάδοσιν τοῦ Εὐαγγελίου καὶ μὲ τὴν ἐκδήλωσιν τῆς ἐκ Θεοῦ δοθείσης ἑνότητός της.

Κατὰ τὸ ἔτος τοῦτο, αἱ Ἐκκλησίαι τοῦ Παγκοσμίου Συμβουλίου προετοιμάζονται διὰ τὴν Συνέλευσίν των ἐν Νέᾳ Δελχῇ. Τὸ κύριον θέμα θὰ εἶναι: «Ὁ Ἰησοῦς Χριστός, τὸ Φῶς τοῦ Κόσμου». Εἰς τὸ κέντρον τῶν συζητήσεων ἡμῶν θὰ εἶναι ἐντατικὴ ἡ ἐπιδίωξις συμφωνίας ἐπὶ τῆς κοινῆς Χριστιανικῆς ἡμῶν ἀποστολῆς.

Παρέχεται οὕτω μία εὐκαιρία νὰ ἐπιδείξωμεν ὅτι τὸ μέγα τοῦτο φῶς «λάμπει ἤδη» καὶ ὅτι διαλύει τὸ σκότος ἐντὸς ἡμῶν καὶ πέριξ ἡμῶν.

Αἱ Ἐκκλησίαι πρέπει νὰ ἐπιδεικνύουν ὅτι ἐπιθυμοῦν καὶ εἶναι ἕτοιμαι εἰς τὸ νὰ ἀντανακλοῦν τὸ μοναδικὸν Φῶς τοῦ κόσμου, μὲ τὴν ἐμφάνισίν των ὡς ἡνωμένων εἰς τοὺς τομεῖς τῆς Χριστιανικῆς ζωῆς, τῆς προσευχῆς, τῆς ἐργασίας καὶ τῆς ἀπὸ κοινοῦ συζητήσεως. Καὶ ὅλαι αἱ ὁμολογίαι δύνανται νὰ συμμετέχωσιν εἰς τὸ ἔργον τοῦτο διὰ τῆς μελέτης τῆς Ἁγίας Γραφῆς, καὶ τῆς προσευχῆς των ἐν σχέσει πρὸς τὰ θέματα τῆς Συνελεύσεως.

Ἂς ἑνώσωμεν λοιπὸν ὅλοι τὰς προσευχάς ἡμῶν, ὅπως τὸ Ἅγιον Πνεῦμα ἐμπνέῃ καὶ καθιστᾷ ἡμᾶς ὡς τὸν Πέτρον ἱκανοὺς νὰ ἀνταποκρινώμεθα εὐγνωμόνως εἰς τὴν ἐντολὴν τοῦ Χριστοῦ, ἀποδεχόμενοι αὐτὴν καὶ ὑποσχόμενοι ὅτι θὰ εἴμεθα μάρτυρες Αὐτοῦ ὅλοι ὁμοῦ.

ΣΗΜ. Εἷς ἐκ τῶν πέντε Προέδρων τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν, τῶν ὑπογραφόντων τὸ ἀγγλιστὶ ἐκδοθὲν Μήνυμα ἐπὶ τῇ Πεντηκοστῇ, εἶναι καὶ ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. Ἰάκωβος.

ΤΟ ΝΟΗΜΑ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ

Ὑπὸ ΒΑΣΙΛΕΙΟΥ Γ. ΒΑΣΙΛΕΙΑΔΟΥ, Δ.Ο.Θ.

ΤΟ ΚΟΝΤΑΚΙΟΝ τῆς Πεντηκοστῆς διατυπώνει σαφέστατα τὸ νόημα τῆς ἡμέρας ἐκείνης, καθ' ἣν ὁ Χριστός, «ὅτε τοῦ πυρὸς τὰς γλώσσας διένειμεν, εἰς **ἑνότητα** πάντας ἐκάλεσεν», ἱδρύσας ἐπὶ γῆς τὴν Ἐκκλησίαν Αὐτοῦ, ἥτις εἶναι ἡ Βασιλεία τοῦ Θεοῦ, ἐπὶ τῆς γῆς.

Ἡ **ἑνότης** τῆς Ἐκκλησίας τοῦ Χριστοῦ εἶναι τὸ βαθύτερον νόημα τῆς Πεντηκοστῆς, ἥτις εἶναι ἡ γενέθλιος ἡμέρα τῆς Ἐκκλησίας. Εἶναι δὲ ἡ ἑνότης αὕτη γενική, ἑνότης πάντων τῶν εἰς Χριστὸν πιστευόντων. Δὲν εἶναι δυνατὸν μία οἱαδήποτε Ἐκκλησία νὰ διατείνεται ὅτι αὕτη, μόνη, ἀπομεμωνομένη μάλιστα ἀπὸ τὰς ἄλλας, εἶναι ἡ «Μία, Ἁγία Καθολικὴ Ἐκκλησία», οὔτε νὰ θεωρῇ τὰς λοιπὰς Ἐκκλησίας τοῦ Χριστοῦ «ἀποκεχωρισμένας ὁμάδας» "separated groups" Χριστιανῶν.

Εἰς τὸ αἰώνιον σχέδιον τοῦ Θεοῦ ἡ Ἐκκλησία εἶναι Μία καὶ Ἑνιαία καθὼς Εἷς εἶναι ὁ Χριστός, παρὰ τὰς ἀνθρωπίνους ἀδυναμίας, αἱ ὁποῖαι ἐπιμένουν νὰ κρατοῦν Αὐτὴν κατατεμαχισμένην.

Εἰς τὴν ἐγκόσμιον πραγματικότητα ἡ Μία Ἐκκλησία ἔχει κατατμηθῇ, συνεχίζεται ὅμως ἡ ἱστορικὴ καὶ Δογματικὴ Παράδοσις Αὐτῆς ἐν τῇ Ἁγίᾳ Ὀρθοδόξῳ Ἐκκλησίᾳ, ἥτις εἶναι ἡ γνησία συνεχίστρια τῆς Μιᾶς καὶ ἀδιαιρέτου Ἐκκλησίας.

Ἀπέναντι τοῦ Θεοῦ καὶ τῆς Ἱστορίας ἡ Ὀρθόδοξος Ἐκκλησία ἔχει τὰς περισσοτέρας εὐθύνας καὶ Αὕτη — ὡς ἐν τῷ κέντρῳ τῶν λοιπῶν Ἐκκλησιῶν ἱσταμένη — ἔχει τὴν μείζονα μοῖραν τοῦ καθήκοντος νὰ συντελέσῃ εἰς τὴν ἀποκατάστασιν τῆς Ἑνότητος τῶν Ἐκκλησιῶν.

Ἡ «Ἕνωσις», δογματική, διοικητικὴ καὶ ἱστορική, δὲν εἶναι εὔκολον νὰ ἐπιτευχθῇ ἐντὸς ὀλίγων ἐτῶν, ἀφοῦ μόνον ἡ διάσπασις τῆς ἑνότητος, τὸ Σχῖσμα, ἀπήτησε 200 περίπου ἔτη διὰ νὰ ὁλοκληρωθῇ. Δὲν εἶναι λοιπὸν εὔκολον νὰ ἀνεγερθῇ ἐντὸς ὀλίγων ἐτῶν αὐτὸ τὸ ὁποῖον ἀπήτησε 200 ἔτη μόνον διὰ νὰ καταστραφῇ.

Κάλλιστα ὅμως δύναται νὰ ἀρχίσῃ, ἀπὸ σήμερον μάλιστα, ἡ ἑνότης ἐν τῇ δράσει τῶν Ἐκκλησιῶν, ἐνεργουμένη εἰς τὸν ἠθικὸν τομέα, τὸν κοινωνικόν, τὸν ἀμυντικόν, ὅπως ἀπαντεῖ σήμερον αὐτὴ αὕτη ἡ ὑπόστασις τῆς Ἐκκλησίας.

Εἶναι πολὺ μειωτικὸν τοῦ κύρους τῶν Ἐκκλησιῶν νὰ ἔχουν μὲν τὸ παράδειγμα τῶν Κρατῶν ἐκείνων, τὰ ὁποῖα, παρὰ τὴν ποικιλίαν τῶν φυλῶν, τῶν γλωσσῶν, τῶν χρωμάτων, τῶν θρησκευμάτων καὶ τῶν πολιτευμάτων, συμφωνοῦν εἰς τὴν καταπολέμησιν τοῦ κοινοῦ τῆς ἀνθρωπότητος ἐχθροῦ, τοῦ Κομμουνισμοῦ λ. χ., αὐταὶ δὲ αἱ Ἐκκλησίαι, κατὰ τῶν ὁποίων κυρίως στρέφεται ὁ Κομμουνισμός, νὰ μὴ συμφωνοῦν νὰ ἀντιτάξουν ἑνιαῖον μέτωπον κατ' αὐτοῦ.

Μετὰ τὸν Α΄ Παγκόσμιον Πόλεμον εἴχομεν τὸ θλιβερὸν παράδειγμα μεγαλωνύμου Ἐκκλησίας, ἡ ὁποία ἔσπευσε, πρὶν μάλιστα ἀπὸ τὰ Κράτη, νὰ ἀναγνωρίσῃ τὸ κομμουνιστικὸν καθεστὼς τῆς Ρωσσίας μὲ τὴν ὑστερόβουλον ἐλπίδα ὅτι θὰ κληρονομήσῃ τὴν διωκομένην καὶ αἱμάσσουσαν μαρτυρικὴν Ὀρθόδοξον Ἐκκλησίαν τῆς Ρωσσίας.

Σήμερον ἔχομεν — εἰς τὰς ἡμέρας μας μάλιστα — τὴν κατηγορίαν (ὅσον συκοφαντικὴ καὶ ἂν εἶναι), ὅτι ἑκατοντάδες κληρικῶν μιᾶς ἄλλης Ἐκκλησίας διάκεινται φιλικῶς πρὸς τὸν Κομμουνισμόν. Ὅλα αὐτὰ εἶναι σημεῖα παρακμῆς καὶ ἀπομακρύνσεως ἀπὸ τὴν ἀποστολὴν τῆς Ἐκκλησίας.

Καὶ ἡ ἀποστολὴ αὕτη εἶναι διὰ μὲν τὰς Ἐκκλησίας νὰ ὑπερνικήσουν τὴν φυγόκεντρον δύναμίν των, νὰ ἀνακτήσουν τὴν κεντρομόλον δύναμίν των πρὸς τὸ Κέντρον τῆς Ἐκκλησίας, τὸ ὁποῖον εἶναι ὁ Χριστός, καὶ νὰ ἐπιδείξουν πνεῦμα ἑνότητος καὶ συνεργασίας ἐπὶ τοῦ πρακτικοῦ καὶ κοινωνικοῦ πεδίου. Θὰ εἶναι δὲ ἡ τοιαύτη ἑνότης ὁ ἄριστος τρόπος, τῆς προλειάνσεως τοῦ ἐδάφους διὰ τὴν ἐπιδίωξιν τῆς ἑνώσεως, τὴν ὁποίαν Αὐτὸς ὁ Χριστὸς ἐγγυᾶται εἰς τοὺς πιστούς.

Δι' ἡμᾶς δὲ τὰ μέλη τῆς Ἐκκλησίας, ἡ ἀποστολή μας καὶ ἡ συμβολή μας εἰς τὸ φιλόχριστον ἔργον τῆς ἑνότητος εἶναι νὰ ἐπιδιώκωμεν συνεχῶς, μὲ ταπείνωσιν, μὲ καρτερίαν, μὲ πίστιν, ἔπειτα ἀπὸ κάθε ἦτταν ἐντονώτερον, τὴν ἑνότητα. Ἑνότητα πρῶτον ἐσωτερικήν, ἁρμονίαν τοῦ ἑαυτοῦ μας, συνέπειαν τῶν ἔργων μας πρὸς τὰς πεποιθήσεις καὶ τοὺς λόγους μας, ἁρμονίαν τῆς δράσεώς μας πρὸς τὴν ἀποστολὴν τῆς Κοινότητός μας, τῆς Πολιτείας, τῆς Ἐκκλησίας μας. Μὲ τὸν αὐτοσεβασμὸν αὐτόν, τὸν σεβασμὸν πρὸς τὴν οἰκογένειαν, τὴν Κοινότητα, τὴν Πολιτείαν, καὶ τὴν Ἐκκλησίαν, θὰ συμμορφούμεθα πρὸς τὴν ἐντολὴν τοῦ Χριστοῦ «ἵνα πάντες ἓν ὦσιν» καὶ πρὸς τὸ Θεῖον θέλημα Αὐτοῦ, Ὅστις, κατὰ τὴν ἡμέραν τῆς Πεντηκοστῆς, «εἰς ἑνότητα πάντας ἐκάλεσε».

Ο ΕΞΟΧΩΤΑΤΟΣ ΠΡΩΘΥΠΟΥΡΓΟΣ ΤΗΣ ΕΛΛΑΔΟΣ ΕΙΣ ΑΜΕΡΙΚΗΝ

Ὁ Ἐξοχ. Πρωθυπουργὸς τῆς Ἑλλάδος κ. Κωνσταντῖνος Καραμανλῆς, προσκλήσει τοῦ Ἐξοχ. Προέδρου τῶν Ἡνωμένων Πολιτειῶν Ἀμερικῆς κ. John F. Kennedy, ἐπεσκέφθη μετὰ τῆς Εὐγενεστάτης Κας Καραμανλῆ τὴν Χώραν ἡμῶν, συνοδευόμενος ὑπὸ τοῦ Ὑπουργοῦ τῶν Ἐξωτερικῶν κ. Εὐαγγέλου Ἀβέρωφ, γενόμενος δεκτὸς ἐν μὲν τῷ Λευκῷ Οἴκῳ μετὰ τιμῶν καὶ παρὰ τοῦ Προέδρου Kennedy μετ' ἐγκαρδιότητος, παρὰ δὲ τῆς ἐν Ἀμερικῇ Ἐκκλησίας καὶ Ὁμογενείας μετὰ βαθείας χαρᾶς.

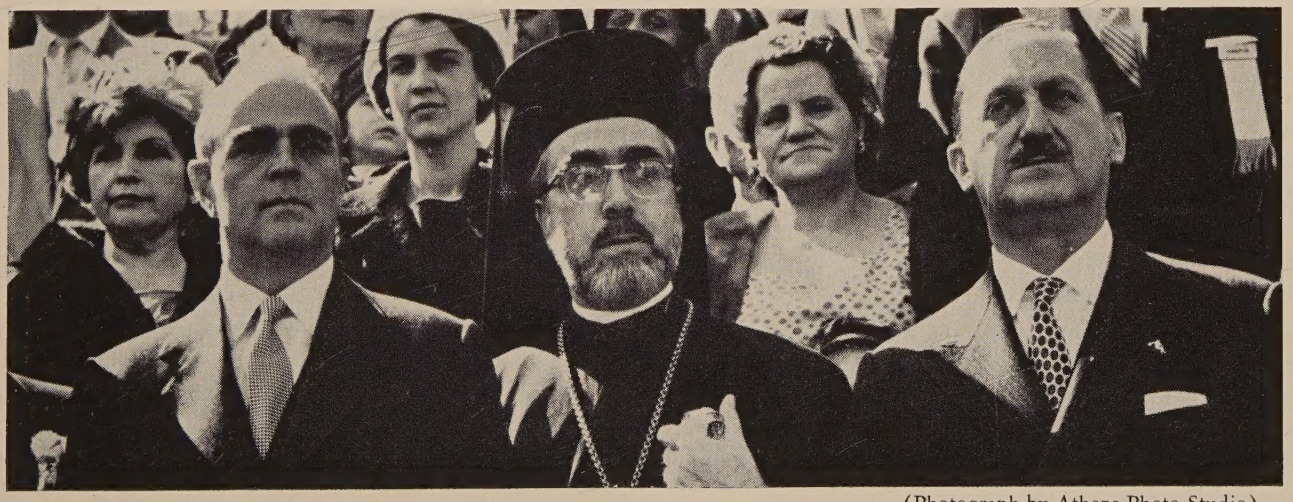
Τὸν Ἐξοχ. κ. Καραμανλῆν, ἀφιχθέντα τῇ 12ῃ Ἀπριλίου ἐ.ἔ. εἰς Ὀττάβαν, Καναδᾶ, ἀπὸ μέρους τοῦ Σεβ. Ἀρχιεπισκόπου Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. Ἰακώβου, ὑπεδέχθη ὁ Σεβ. Μητροπολίτης Ἐλαίας κ. Ἀθηναγόρας, τὸ δὲ ἑσπέρας τῆς αὐτῆς ἡμέρας ἐδόθη πρὸς τιμὴν τῆς Αὐτοῦ Ἐξοχότητος ἐπίσημος δεξίωσις. Τῇ δὲ 13ῃ Ἀπριλίου, τὸν κ. Πρωθυπουργόν, ἀφιχθέντα εἰς Μοντρεάλην, ἀπὸ μέρους τοῦ Σεβ. Ἀρχιεπισκόπου, ὑπεδέχθη ὁ Σεβ. Μητροπολίτης Ἐλαίας κ. Ἀθηναγόρας. Ἐκτὸς τῶν ἐπισήμων ἐπισκέψεων καὶ δεξιώσεων, ὁ κ. Πρωθυπουργὸς τὴν μὲν πρωΐαν τῆς Κυριακῆς, 16ης Ἀπριλίου, ἐκκλησιάσθη ἐν τῷ νέῳ Ἱερῷ Κοινοτικῷ Ναῷ Μοντρεάλης, τὴν δὲ ἑσπέραν παρεκάθησεν εἰς δεῖπνον δοθὲν πρὸς τιμὴν αὐτοῦ ὑπὸ τῆς Κοινότητος Μοντρεάλης.

Εἰς τὴν πρωτεύουσαν Washington, ἔνθα ὁ κ. Πρωθυπουργὸς ἀφίκετο τὴν 17ην ἰ.μ. παρετέθη πρὸς τιμὴν αὐτοῦ ὑπὸ τοῦ Προέδρου καὶ τῆς Κας Kennedy γεῦμα, εἰς τὸ ὁποῖον, προσκληθείς, παρεκάθησε καὶ ηὐλόγησε τὴν τράπεζαν ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος Ἀμερικῆς Βορείου καὶ Νοτίου κ. κ. Ἰάκωβος, χαιρετήσας τὸν κ. Καραμανλῆν ἀπὸ μέρους τῆς Ἐκκλησίας καὶ τῆς Ὁμογενείας. Εἰς τὸ γεῦμα τοῦτο παρεκάθησαν καὶ ἐπίλεκτα μέλη τῆς Ὁμογενείας.

Ἐν Νέᾳ Ὑόρκῃ, ἔνθα ἔφθασεν ὁ κ. Πρωθυπουργὸς τὴν Παρασκευήν, 21ην Ἀπριλίου, ὁ Δήμαρχος Ἐντιμ. Robert Wagner παρέθεσε πρὸς τιμὴν αὐτοῦ γεῦμα, εἰς τὸ ὁποῖον παρεκάθησε καὶ ηὐλόγησε τὴν τράπεζαν ὁ Σεβ. Ἀρχιεπίσκοπος κ. κ. Ἰάκωβος. Ἡ Ὁμογένεια ἀντεπροσωπεύθη καὶ κατ' αὐτὸ ὑπὸ ἐπιλέκτων Ὁμογενῶν.

Τὸ ἑσπέρας τῆς αὐτῆς ἡμέρας, ἡ Ἱερὰ Ἀρχιεπισκοπή, ἐκπροσωποῦσα σύμπασαν τὴν Ὁμογένειαν μετὰ τῶν Ὀργανώσεων αὐτῆς, παρέθεσεν ἐν τῷ Ξενοδοχείῳ Commodore δεῖπνον πρὸς τιμὴν τοῦ Ἐξοχ. κ. Καραμανλῆ, εἰς τὸ ὁποῖον παρεκάθησαν: Ὁ Ἐξοχ. κ. Εὐάγγελος Ἀβέρωφ, ὁ κ. Χρ. Παλαμᾶς, Γεν. Διευθυντὴς τοῦ Ὑπουργείου Ἐξωτερικῶν, ὁ Πρέσβυς κ. Ἀ. Λιάτης, ὁ παρὰ τῷ Ο.Η.Ε. Ἀρχηγὸς καὶ τὰ Μέλη τῆς Ἑλληνικῆς Ἀντιπροσωπείας, ὁ κ. Γενικὸς Πρόξενος ἐν Νέᾳ Ὑόρκῃ μετὰ τῶν κ. κ. Προξένων, ὁ Ἐντιμ. Adlai Stevenson, Ἀρχηγὸς τῆς παρὰ τῷ Ο.Η.Ε. Ἀντιπροσωπείας τῶν Ἡνωμένων Πολιτειῶν Ἀμερικῆς, ὁ τέως Ἀντιπρόεδρος τῶν Η.Π.Α. κ. Richard Nixon, πλεῖσται προσωπικότητες ἐκ τοῦ Ἐκκλησιαστικοῦ, Πολιτικοῦ καὶ Διπλωματικοῦ κόσμου, οἱ Ὕπατοι Πρόεδροι καὶ πλεῖστοι ἀξιωματοῦχοι καὶ ἄλλα μέλη τῶν Ὀργανώσεων: Ahepa, Gapa, Goya, Παμμακεδονικῆς Ὁμοσπονδίας, Ὁμοσπονδίας Ἑλληνικῶν Σωματείων καὶ Ὀργανώσεων, ἄλλων Ὁμοσπονδιῶν, Ὀργανώσεων καὶ Σωματείων, ἐκπρόσωποι τοῦ Τύπου, τοῦ Ἐπιστημονικοῦ καὶ Ἐμπορικοῦ

ΑΠΟ ΤΗΝ ΕΘΝΙΚΗΝ ΠΑΡΕΛΑΣΙΝ ΤΗΣ 23ης ΑΠΡΙΛΙΟΥ ΔΙΑ ΤΗΣ 5ης ΛΕΩΦΟΡΟΥ ΝΕΑΣ ΥΟΡΚΗΣ



(Photograph by Athens Photo Studio)

Ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. κ. Ἰάκωβος μετὰ τῆς Α. Ἐξοχότητος τοῦ Πρωθυπουργοῦ τῆς Ἑλλάδος κ. Κωνσταντίνου Καραμανλῆ καὶ τοῦ Ἐξοχ. Ὑπουργοῦ τῶν Ἐξωτερικῶν κ. Εὐαγγέλου Ἀβέρωφ, παρακολουθοῦντες ἀπὸ τῆς ἐξέδρας τῶν Ἐπισήμων τὴν μεγαλειώδη Ἐθνικὴν Παρέλασιν.

His Eminence Archbishop Iakovos and Their Excellencies Constantine Caramanlis, Prime Minister of Greece, and Evangelos Tositsas-Averoff, Foreign Minister, reviewing the Greek Independence Day Parade.

Η ΕΛΛΗΝΙΚΗ ΠΑΙΔΕΙΑ ΕΝ ΑΜΕΡΙΚΗ

Ἡ Ἑλληνικὴ Γλῶσσα καὶ Παιδεία, χάρις εἰς τὴν ἐνεργὸν ὑποστήριξιν τῆς Ἀμερικανικῆς Κυβερνήσεως, κατακτᾷ καθημερινῶς ἔδαφος εἰς τὰ Ἀμερικανικὰ Ἐκπαιδευτήρια. Ἰδοὺ μερικὰ ἐκ τῶν ἐμφανῶν σημείων τῆς ἀξιολόγου προόδου τῆς Ἑλληνικῆς Παιδείας ἐν Ἀμερικῇ.

* * *

Ἡ κληρονομία τῆς Ἑλληνίδος τὸ αἴσθημα καὶ τὴν ψυχήν, τῆς ἀειμνήστου Ἀμερικανίδος κυρίας Beale, διὰ τῆς ὁποίας κληρονομίας ἱδρύεται Κέντρον Ἑλληνικῶν Σπουδῶν, ὑπὸ τοῦ Πανεπιστημίου Harvard, εἰς τὴν πρωτεύουσαν τῶν Ἡνωμένων Πολιτειῶν τῆς Ἀμερικῆς.

Ἡ δήλωσις τοῦ Ὑπουργοῦ τῶν Ἐξωτερικῶν, Ἐξοχωτάτου κ. Dean Rusk, περὶ τῆς ἀνάγκης χρησιμοποιήσεως ὑπὸ τῆς Κυβερνήσεως ὅσον τὸ δυνατὸν «περισσοτέρων Ἀμερικανῶν, γνωριζόντων μίαν ἀκόμη ξένην γλῶσσαν».

Ἡ ὑποβολὴ εἰς τὰ Νομοθετικὰ Σώματα τῆς Πολιτείας Massachusetts τοῦ ὑπ' ἀριθμὸν 1538 Νομοσχεδίου, περὶ διδασκαλίας τῆς Νεοελληνικῆς γλώσσης εἰς τὰ Γυμνάσια καὶ Ἡμιγυμνάσια τῆς Πολιτείας ταύτης, ὑπὸ τὸν ὅρον ὅτι θὰ τὴν ζητήσουν εἰκοσιπέντε ἔστω ἐκ τῶν μαθητῶν καὶ μαθητριῶν ἑνὸς οἱουδήποτε Γυμνασίου.

Ἡ μελετωμένη ἵδρυσις τοῦ Ἑλληνικοῦ Πανεπιστημίου καθὼς καὶ ἡ ἁλματώδης πρόοδος τῶν Ἑλληνικῶν Ὀρθοδόξων Κοινοτήτων ἡμῶν εἰς τὰς ὁποίας λειτουργοῦν Ἑλληνικὰ Σχολεῖα καὶ Νηπιαγωγεῖα, ἀποδεικνύουν ὅτι ἤρχισεν ἤδη ἡ ἀναγέννησις τῆς καλλιεργείας τῶν Ἑλληνικῶν Ἀνθρωπιστικῶν Ἰδεῶν εἰς τὴν Ἀμερικὴν καὶ εἰς τὸν ὑπόλοιπον «Ἐλεύθερον Κόσμον».

Ὅλα αὐτὰ ἐπιβάλλουν εἰς ὅλους ἡμᾶς μεγαλειτέρας εὐθύνας καὶ καθήκοντα εἰς τὸν τομέα τῆς καλλιεργείας τῶν Ἑλληνικῶν Ἰδεωδῶν, ἡ ὁποία θὰ ἐπιτευχθῇ διὰ τῆς πλήρους ἐφαρμογῆς τοῦ Ἐκπαιδευτικοῦ προγράμματος τῆς Ὀρθοδόξου Ἀρχιεπισκοπῆς ἡμῶν. Ἰδοὺ τὰ καθήκοντά μας αὐτά:

1ον) Μὲ τὴν βοήθειαν τῶν Μεγάλων Ὀργανώσεων καὶ Ὁμοσπονδιῶν μας, νὰ ζητηθῇ ἀπὸ ὅλας τὰς μεγάλας Κοινότητας καὶ Παροικίας ἐν Ἀμερικῇ, νὰ ἐνεργήσουν ὥστε ὅμοια πρὸς τὸ ἀναφερθὲν ἀνωτέρω Νομοσχέδιον 1538, διὰ τοῦ ὁποίου παρέχεται τὸ δικαίωμα διδασκαλίας τῆς Νεοελληνικῆς εἰς 25 μαθητὰς καὶ μαθητρίας, νὰ ψηφισθοῦν ἀπὸ τὰ Νομοθετικὰ σώματα καὶ ἄλλων Πολιτειῶν.

2ον) Αἱ Ἑλληνοαμερικανίδες μητέρες τῆς Βοστώνης καὶ τῶν περιχώρων νὰ ἐργασθοῦν πυρετωδῶς διὰ τὴν ψήφισιν τοῦ ἀναφερθέντος Νομοσχεδίου 1538, διαφωτίζουσαι τοὺς γονεῖς, τοὺς μαθητάς, τὰς μαθητρίας καὶ πάντα ἄλλον ἐνδιαφερόμενον, ὥστε νὰ εὑρεθοῦν ὁμάδες 25 παιδιῶν εἰς πολλὰ High Schools καθ' ὅλην τὴν Πολιτείαν Massachusetts καὶ διὰ τοῦ τρόπου αὐτοῦ νὰ εἰσαχθῇ ἡ διδασκαλία τῆς Νεοελληνι-

(Συνέχεια εἰς τὴν 139ην σελίδα)

κόσμου τῆς Ὁμογενείας, τὸ Προσωπικὸν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, καὶ πλεῖστοι ἕτεροι Ὁμογενεῖς, προσελθόντες ἐκ πλείστων Πολιτειῶν καὶ ἐκ Καναδᾶ καὶ πληρώσαντες ἀσφυκτικῶς τὴν μεγάλην αἴθουσαν τοῦ ξενοδοχείου, ὑπερβαίνοντες τοὺς 1600. Εἰσηγητὴς ἦτο ὁ κ. Σπῦρος Σκούρας, ὁμιληταὶ δὲ οἱ κ. κ. Adlai Stevenson, Richard Nixon, ὁ Ὕπατος Πρόεδρος τῆς Ahepa κ. Νικόλαος Κοφφινᾶς, καὶ ἐν κατακλεῖδι ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. κ. Ἰάκωβος, ὁ ὁποῖος καὶ ἐχαιρέτησε τὸν κ. Πρωθυπουργόν, ὡς ἱκανὸν καὶ ρέκτην καὶ ἄξιον τοῦ σεβασμοῦ τῶν Ἐλευθέρων Λαῶν πολιτικὸν ἡγέτην, ἐπικαλεσθεὶς ἐπ' αὐτὸν τὴν Θείαν βοήθειαν ἐν τῷ μεγάλῳ ἔργῳ του.

Τὸ τιμητικὸν τοῦτο δεῖπνον ἐπέδειξε τὴν δύναμιν τῆς ὑπὸ τὴν Ἐκκλησίαν ἡνωμένης ἐν Ἀμερικῇ Ὁμογενείας καὶ ἀπέδειξε τὴν πειθαρχημένην καὶ ἀξιοπρεπῆ ἐμφάνισιν αὐτῆς.

Τὴν ἐπαύριον Σάββατον, 22αν Ἀπριλίου, ὁ Ἐξοχ. Πρωθυπουργὸς ἔσχε τὴν εὐκαιρίαν νὰ δεχθῇ ἀκροάσεις καὶ νὰ γνωρίσῃ καλλίτερον τὸν Ἑλληνορθόδοξον κόσμον τῆς Νέας Ὑόρκης, ἡ δὲ Κα Καραμανλῆ ἐπεσκέφθη τὴν Ἱερὰν Ἀρχιεπισκοπήν, ἔνθα τὸ Κεντρικὸν Διοικητικὸν Συμβούλιον τῆς Φιλοπτώχου παρέθηκε τέϊον πρὸς τιμὴν αὐτῆς. Παρέστησαν τὰ Φιλόπτωχα Τμήματα Νέας Ὑόρκης, Νέας Ἰερσέης καὶ Κοννεκτικούτης.

Τὴν Κυριακήν, 23ην Ἀπριλίου, ὁ κ. Πρωθυπουργὸς μετὰ τῆς Κας Καραμανλῆ, συνοδευόμενοι ὑπὸ τοῦ Ἐξοχ. κ. Ε. Ἀθέρωφ, ἐκκλησιάσθησαν ἐν τῷ Ἱ. Ναῷ τοῦ Εὐαγγελισμοῦ τῆς Θεοτόκου, Νέας Ὑόρκης, ἔνθα τῆς Θείας Λειτουργίας προέστη ὁ Σεβ. Ἀρχιεπίσκοπος κ. κ. Ἰάκωβος, προσφωνήσας καταλλήλως τοὺς ὑψηλοὺς ἐπισκέπτας, ἀντιφωνήσαντος τοῦ κ. Ἀθέρωφ. Μετὰ τὴν Θείαν Λειτουργίαν, τὴν διανομὴν τοῦ ἀντιδώρου, καὶ τὸ ἐπακολουθῆσαν πρόγευμα, ἔλαβε χώραν ἡ Ἐθνικὴ Παρέλασις διὰ τῆς Πέμπτης Λεωφόρου. Ὁ Σεβ. Ἀρχιεπίσκοπος, ἔχων ἑκατέρωθεν τὸν Ἐξοχ. κ. Καραμανλῆν καὶ τὸν Ἐξοχ. κ. Ἀθέρωφ, ἠγήθη μετ' αὐτῶν τῆς Παρελάσεως, ἥτις, ὡς ἐκ τῆς παρουσίας τοῦ κ. Πρωθυπουργοῦ, εἶχεν ἐφέτος ἐξαιρετικὴν ἐπιτυχίαν.

Ὁ κ. Πρωθυπουργὸς μετὰ τῆς συνοδείας αὐτοῦ ἀνεχώρησεν ἐκ Νέας Ὑόρκης, ἐπιστρέφων εἰς Ἑλλάδα, τῇ 24ῃ Ἀπριλίου. Ἐν τῷ ἀεροδρομίῳ ἀπὸ μέρους τῆς Αὐτοῦ Σεβασμιότητος, τὴν Αὐτοῦ Ἐξοχότητα προέπεμψεν ὁ Πανοσιολ. Πρωτοσύγκελλος κ. Τιμόθεος Χαλόφτης.

Ο ΑΠΟΣΤΟΛΟΣ ΠΑΥΛΟΣ ΚΑΙ Η ΕΝΟΤΗΣ ΤΗΣ ΕΚΚΛΗΣΙΑΣ *

Ὑπὸ τοῦ Ἐλλογ. κ. ΠΑΝΑΓΙΩΤΟΥ Ι. ΜΠΡΑΤΣΙΩΤΟΥ
Καθηγητοῦ τοῦ Πανεπιστημίου Ἀθηνῶν καὶ Ἀκαδημαϊκοῦ

Ἀπὸ τὴν παροῦσαν ἐμβριθῆ καὶ ἐπίκαιρον μελέτην τοῦ σοφοῦ Καθηγητοῦ καὶ Ἀκαδημαϊκοῦ κ. Π. Μπρατσιώτου, τὴν ὁποίαν δημοσιεύομεν καὶ εἰς Ἀγγλικὴν μετάφρασιν ἐν σελίδι 145ῃ, δύνανται νὰ ἐπωφεληθῶσιν οἱ εὐλαβέστατοι ἱερεῖς ἡμῶν ἐπὶ τῷ προσεχεῖ ἑορτασμῷ τῆς «Ἑβδομάδος τοῦ Ἀποστόλου Παύλου».

ΔΕΝ προτιθέμεθα ἐνταῦθα νὰ ἀναπτύξωμεν ὅλον τὸ θέμα τῆς ἐκκλησιολογίας τοῦ Ἀπ. Παύλου, ἀλλὰ μόνον ἓν κεφάλαιον αὐτῆς νὰ πραγματευθῶμεν, τ.ἔ. τὴν περὶ ἑνότητος τῆς Ἐκκλησίας ἀντίληψιν τοῦ Ἀποστόλου τούτου καὶ τὰς προσπαθείας αὐτοῦ πρὸς διατήρησιν τῆς ἑνότητος ταύτης. Τοῦτο δὲ φαίνεται εἰς ἡμᾶς τοσοῦτο μᾶλλον ἐπίκαιρον, καθόσον τὸ θέμα τῆς ἐκκλησιολογίας καὶ μάλιστα τῆς ἑνότητος τῆς Ἐκκλησίας τυγχάνει νὰ εἶναι τὸ μάλιστα φλέγον ζήτημα τῆς λεγομένης οἰκουμενικῆς κινήσεως.[1]

Ὁ ἀπόστολος τῶν ἐθνῶν δὲν εἶναι ὁ πατὴρ τῆς ἰδέας τῆς ἑνότητος τῆς Ἐκκλησίας, ἀλλ' εὗρεν αὐτὴν προϋπάρχουσαν ἐν τῇ πρώτῃ Ἐκκλησίᾳ. Ὁ πατὴρ τῆς ἰδέας ταύτης εἶναι αὐτὸς ὁ ἱδρυτὴς τῆς Ἐκκλησίας, ὁ Ἰησοῦς Χριστός. Τὴν ἰδέαν τῆς τε Ἐκκλησίας καὶ τὴν τῆς ἑνότητος αὐτῆς εἶχεν οὗτος ἐνώπιόν του πάντοτε, ὡς δυνάμεθα νὰ ἴδωμεν ἐν τοῖς λόγοις, τοὺς ὁποίους ἐν τῷ κατὰ Ματθαῖον εὐαγγελίῳ (ις' 18) ἀπευθύνει πρὸς τὸν Πέτρον,[2] πιθανώτατα δὲ καὶ ἐν τῇ «παροιμίᾳ» του περὶ ἑαυτοῦ ὡς ποιμένος (Ἰω. ι' 19) καὶ ἀσφαλῶς ἐν τῇ ἄλλῃ βαθυστοχάστῳ του «παροιμίᾳ» περὶ τῆς ἀληθινῆς ἀμπέλου καὶ τῶν κλημάτων (Ἰω. ιε' 1 ἑξ.), ὡς καὶ ἐν τῇ λεγομένῃ ἀρχιερατικῇ του προσευχῇ ὑπὲρ τῶν μαθητῶν αὐτοῦ (Ἰωάν. ιζ' 11 ἑξ., 20 ἑξ.).

Ἡ ἰδέα δὲ τῆς ἑνότητος τῆς Ἐκκλησίας δὲν ὑπάρχει μόνον πρὸ τῶν ὀφθαλμῶν τοῦ ἱδρυτοῦ τῆς Ἐκκλησίας, ἀλλὰ καὶ ἐπραγματοποιήθη ὑπ' αὐτοῦ ἤδη διὰ τῆς ἐκλογῆς τῶν μαθητῶν του (Ματθ. ι' 1 ἑξ. καὶ παράλληλα, κς' 17 καὶ παράλληλα καὶ Ματθ. κη' 16 ἑξ.), ἐπισήμως δὲ ἐν τῇ πρώτῃ Ἐκκλησίᾳ, τῇ ἱδρυθείσῃ μετὰ τὴν ἀποστολὴν τοῦ Ἁγίου Πνεύματος κατὰ τὴν ἑορτὴν τῆς Πεντηκοστῆς (Πράξ. α' 12 ἑξ., μάλιστα δὲ β' 41-46 καὶ δ' 32). Ἡ ἑνότης τῆς Ἐκκλησίας κατάγεται μὲν ἄνωθεν, πραγματοποιεῖται δ' ὅμως δι' ἀνθρώπων ἐπὶ τῆς γῆς καὶ ἐκφράζεται ἐν τῇ πίστει, τῇ λατρείᾳ καὶ τῇ διοικήσει τῆς Ἐκκλησίας, ἥτις δὲν εἶναι μόνον θεῖος θεσμός, ἀλλ' ἅμα καὶ ἀνθρωπίνη κοινωνία.

Ὁ Ἀπ. Παῦλος, ὁ πρῶτος θεωρητικὸς καὶ συγχρόνως ὁ μεγαλοφυὴς ὀργανωτὴς τῆς Ἐκκλησίας, δὲν ἦτο δυνατὸν εἰμὴ νὰ προσπαθήσῃ πάσῃ δυνάμει νὰ προαγάγῃ τὴν πραγματοποίησιν τῆς ἐκκλησιαστικῆς ἑνότητος. Δὲν εἶναι μάλιστα ὑπερβολικὸς ὁ ἰσχυρισμός, ὅτι ὅλη ἡ δρᾶσις τοῦ Ἀποστόλου τούτου δὲν εἶναι ἄλλο τι, εἰμὴ ἀγὼν διὰ τὴν ἑνότητα τῆς Ἐκκλησίας (Meinertz). Ὁ Ἀπ. Παῦλος δὲν ὁμιλεῖ μόνον περὶ διαφόρων ἐπὶ μέρους ἐκκλησιῶν, ἀλλὰ καὶ περὶ τῆς καθολικῆς Ἐκκλησίας, καὶ δὴ ὀλιγώτερον ἐν ταῖς παλαιοτέραις καὶ συχνότερον ἐν ταῖς μεταγενεστέραις ἐπιστολαῖς αὐτοῦ καὶ μάλιστα ἐν τῇ πρὸς Ἐφεσίους καὶ Κολοσσαεῖς ἐπιστολῇ. Οὕτως, ἐν ᾧ ἐν τοῖς προοιμίοις τῆς Α' καὶ Β' Θεσσαλ., Α' καὶ Β' Κορινθ. καὶ Γαλ. καὶ ἀλλαχοῦ ὑπὸ Ἐκκλησίαν ἢ Ἐκκλησίας νοοῦνται αἱ ἐπὶ μέρους Ἐκκλησίαι, ἤδη ἐν τῇ Α' Κορ. ιβ' 28 γίνεται λόγος περὶ τῆς Ἐκκλησίας, νοουμένης βεβαίως ὡς ἑνότητος τῶν ἐπὶ μέρους Ἐκκλησιῶν, ἐπὶ κεφαλῆς τῆς ὁποίας ἑνιαίας Ἐκκλησίας εὑρίσκονται οἱ Ἀπόστολοι. Ἐπίσης δὲ καὶ ἐν ιε' 9 καὶ Γαλ. α' 13, ἔπειτα δὲ καὶ ἐν Φιλιπ. γ' 6, ἐν οἷς χωρίοις γίνεται λόγος περὶ τῆς ὑπὸ τοῦ Παύλου διώξεως τῆς Ἐκκλησίας, ὡς συνόλου λαμβανομένης. Πρβλ. καὶ Α' Τιμ. γ' 15, ἔνθα ἡ Ἐκκλησία χαρακτηρίζεται ὡς «οἶκος Θεοῦ» καὶ ὡς «στῦλος καὶ ἑδραίωμα τῆς ἀληθείας». Τὸ ἰδανικὸν τῆς ἑνότητος τῆς Ἐκκλησίας ὑπάρχει ἐν τῷ νῷ τοῦ Ἀποστόλου καὶ ἐν ταῖς βαθυστοχάστοις καὶ συγγενέσι πρὸς ἀλλήλας εἰκόσι περὶ τῆς Ἐκκλησίας, ὡς ἀνθρωπίνου ὀργανισμοῦ καὶ δὴ ὡς «σώματος», οὗ «κεφαλὴ» εἶναι ὁ Χριστὸς (Ρωμ. ιβ' 4 ἑξ., Α' Κορ. ι' 17, ιβ' 12 ἑξ., Ἐφ. α' 23, δ' 4 ἑξ., Κολ. α' 18 ἑξ., β' 17 ἑξ.). Ἀλλὰ καὶ ἐν ταῖς ἄλλαις ὑπὸ τοῦ Παύλου χρησιμοποιουμέναις εἰκόσι περὶ τῆς Ἐκκλησίας, ὡς «φυτείας τοῦ Θεοῦ» (Α' Κορ. γ' 6 ἑξ.) καὶ ὡς «οἰκοδομῆς τοῦ Θεοῦ» (Α' Κορ. ς' 19, Ἐφεσ. β' 21) καὶ ὡς «νύμφης τοῦ Χριστοῦ» (Ἐφεσ. ε' 25 ἑξ.), ἐκφράζεται ἡ ἰδέα τῆς ἑνότητος τῆς Ἐκκλησίας. Δυνάμεθα μάλιστα νὰ εἴπωμεν, ὅτι ἡ ἰδέα τῆς ἑνότητος τῆς Ἐκκλησίας προηγεῖται τῆς τῶν ἐπὶ μέρους Ἐκκλησιῶν. Ἡ ἰδέα τῆς ἑνότητος τῆς Ἐκκλησίας ἐκφράζεται καὶ διὰ τῆς παυλείου ἐκφράσεως τοῦ «δευτέρου καὶ ἐσχάτου Ἀδάμ», τοῦ Ἰ. Χριστοῦ, καὶ τῆς ἐν αὐτῷ «καινῆς κτίσεως», νοουμένης ὡς ἑνιαίας, πρὸς ἃς ἐκφράσεις ἀντιδιαστέλλεται ἡ ἔκφρασις «πρῶτος Ἀδάμ», ὡς περιληπτικὴ ἔννοια τῆς ἁμαρτωλῆς ἀνθρωπότητος (Α' Κορ. ιε' 22 ἑξ., 45 ἑξ., πρβ. καὶ Ρωμ. ε' 12 ἑξ.). Ἡ ἑνότης δὲ τῆς ἐπὶ γῆς Ἐκκλησίας ἐπεκτείνεται

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* Τὸ θέμα τοῦτο ἀνεπτύξαμεν συντομώτερον καὶ ἐν τῷ πρὸς τιμὴν τοῦ Ὁλλανδοῦ καθηγητοῦ J. de Zwaan ἐπὶ τῇ ἑβδομηκονταετηρίδι αὐτοῦ, ὑπὸ τὸν τίτλον *Studia Paulina*, ἐκδοθέντι τόμῳ (1953).

[1] Χαρακτηριστικὸν τῆς νοοτροπίας τοῦ Παγκοσμίου Συμβουλίου Ἐκκλησιῶν εἶναι ὁ ὑπὸ τῆς Commission on Faith and Order τεθέμενος καὶ ὑπὸ τοῦ Π.Σ.Ε. υἱοθετούμενος σκοπὸς «νὰ διακηρύξῃ τὴν οὐσιαστικὴν ἑνότητα τῆς Ἐκκλησίας καὶ νὰ ἐκπληρώσῃ τὴν ὑποχρέωσιν νὰ διαδηλώσῃ τὴν ἑνότητα ταύτην».

[2] Τοῦ χωρίου τούτου εἶναι εὐχάριστον, ὅτι κατὰ τοὺς τελευταίους χρόνους ἀναγνωρίζεται ἐπὶ μᾶλλον καὶ μᾶλλον ἡ γνησιότης ἐν τοῖς προτεσταντικοῖς κύκλοις.

καὶ εἰς τοὺς κεκοιμημένους, οἵτινες συμπεριλαμβάνονται ἐπίσης ἐν τῷ μυστικῷ σώματι τοῦ Χριστοῦ, καὶ ἐπὶ τῆς ἰδέας τῆς ἑνότητος ταύτης στηρίζονται αἱ ὑπὲρ τῶν κεκοιμημένων δεήσεις (Β΄ Τιμ. α΄ 18, Α΄ Θεσσαλ. δ΄ 13 ἑξ., πρβλ. καὶ Ἑβρ. ιγ΄ 7).

Ὡς **κύρια σημεῖα**, ἅμα δὲ καὶ ὡς **παράγοντες** τῆς ἑνότητος τῆς Ἐκκλησίας θεωροῦνται ὑπὸ τοῦ Παύλου τὰ «εἷς Κύριος, μία πίστις, ἓν βάπτισμα» (Ἐφεσ. δ΄ 5) καὶ ἐπὶ τούτοις ἡ εἰρήνη καὶ ἡ ἀγάπη.

1. **«Εἷς Κύριος».** Οὗτος δὲν εἶναι ἄλλος τις εἰμὴ ὁ Ἰ. Χριστός, ὅστις εἶναι ἡ κυρία ἀρχὴ τῆς ἑνότητος τῆς Ἐκκλησίας. Ὁ Χριστὸς μάλιστα καὶ ἡ Ἐκκλησία ἀποτελοῦσιν ἑνότητα. «Ἡμῖν εἷς Θεός, ὁ πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς Κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ» (Α΄ Κορ. η΄ 6). Ὁ Χριστὸς εἶναι ἡ κεφαλὴ τοῦ σώματος, τ.ἔ. τῆς Ἐκκλησίας (Ἐφ. α΄ 22, δ΄ 5, ε΄ 23, Κολ. α΄ 18, β΄ 18). «Οὕτως οἱ πολλοὶ ἓν σῶμα ἐσμὲν ἐν Χριστῷ, ὁ δὲ καθ' εἷς ἀλλήλων μέλη». Ἄρα, καθὼς ὁ «Χριστὸς οὐ μεμέρισται», οὕτω δὲν πρέπει νὰ ἀποσχίζωνται ἀλλήλων οὐδὲ οἱ πιστοὶ (Α΄ Κορ. α΄ 13). Ἐκ τοῦ Χριστοῦ δέ, ὡς ἀπὸ τῆς κεφαλῆς, «πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ» (Ἐφεσ. δ΄ 16). Ὁ Χριστὸς μάλιστα, ὡς εἴπομεν, θεωρεῖται καὶ ὡς «θεμέλιος» τῆς Ἐκκλησίας (Α΄. Κορ. γ΄ 11, Ἐφεσ. β΄ 20). Ἀξία δὲ μνείας ἐνταῦθα ἡ σχετικὴ παρατήρησις τοῦ Χρυσοστόμου· «ὃ δὲ λέγει τοῦτό ἐστι· κατήγγειλα τὸν Χριστόν, παρέδωκα ὑμῖν τὸν θεμέλιον, σκοπεῖτε πῶς ἐποικοδομεῖτε, εἰ κενοδόξως, εἰ πρὸς ἀνθρώπους ἀποσπῶντες τοὺς μαθητάς. Μὴ τοίνυν προσέχωμεν ταῖς αἱρέσεσι ...»· καὶ ὀλίγον περαιτέρω· «αὐτὸς ἡ κεφαλή, ἡμεῖς τὸ σῶμα· μὴ δύναται μέσον τι εἶναι κεφαλῆς καὶ σώματος διάστημα κενόν;».

Ἀλλά τί σημαίνει ὅτι ὁ Χριστὸς εἶναι «ὁ θεμέλιος τῆς Ἐκκλησίας». Οὐδὲν ἄλλο, εἰμὴ ὅτι τὸ Εὐαγγέλιον περὶ τοῦ Ἰησοῦ Χριστοῦ, ἡ ὀρθὴ πίστις εἰς τὸν Ἰησοῦν Χριστόν, ὡς τὸν Υἱὸν τοῦ Θεοῦ καὶ σωτῆρα τοῦ κόσμου, εἶναι ἡ βάσις τῆς Ἐκκλησίας, συμφώνως πρὸς τὸ περίφημον λόγιον αὐτοῦ πρὸς τὸν Πέτρον «σὺ εἶ Πέτρος καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν» (Ματθ. ις΄ 18). Ὑπὸ τὴν «πέτραν» δὲ ταύτην νοεῖται, κατὰ τὴν ὀρθὴν ἐκδοχὴν τῶν ἑλλήνων ἐκκλησιαστικῶν πατέρων, ἡ ὁμολογία ἐκείνη τοῦ Πέτρου, ὅτι ὁ Ἰησοῦς εἶναι ὁ Χριστὸς καὶ ὁ υἱὸς τοῦ Θεοῦ. «Καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν, τοὐτέστι τῇ πίστει τῆς ὁμολογίας. Ἐντεῦθεν δείκνυσι πολλοὺς μέλλοντας ἤδη πιστεύειν καὶ ἀνίστησιν αὐτοῦ τὸ φρόνημα» (Χρυσόστομος). Ἐὰν δὲ ἀλλαχοῦ λέγεται ὑπὸ τοῦ Παύλου, ὅτι ἡ Ἐκκλησία, τὴν ὁποίαν ἀποτελοῦσιν οἱ «συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ», ἔχει ἐποικοδομηθῇ «ἐπὶ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ» (Ἐφεσ. β΄ 20), οὐδὲν ἄλλο νοεῖται, εἰμὴ ὅτι οἱ ἀπόστολοι καὶ οἱ προφῆται (πιθανώτατα χριστιανοὶ προφῆται) μόνον ἐπὶ τοσοῦτον ἀποτελοῦσι τὸν θεμέλιον τῆς οἰκοδομῆς ἐκείνης, καθ' ὅσον αὐτοὶ εἶναι οἱ αὐθεντικοὶ μεταφυτευταὶ τοῦ εὐαγγελίου τοῦ Χριστοῦ καὶ τοῦ ἔργου αὐτοῦ καθ' ὅλου, ἐνῷ αὐτὸς ὁ Ἰησοῦς Χριστὸς εἶναι «ὁ ἀκρογωνιαῖος λίθος, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν πνεύματι» (αὐτόθι). Μετὰ τοῦ προσώπου δὲ τοῦ Χριστοῦ συνδέεται στενότατα τό τε εὐαγγέλιον αὐτοῦ καὶ ὁ λόγος τοῦ Θεοῦ καθ' ὅλου, ὅ τε γραπτὸς καὶ ὁ ἄγραφος, οὗτινος οἱ αὐθεντικοὶ φορεῖς καὶ ἑρμηνευταὶ εἶναι οἱ ἀπόστολοι.

2. **«Μία πίστις».** Ἡ πίστις νοεῖται ἐνταῦθα προφανῶς οὐχὶ ἐν ὑποκειμενικῇ ἐννοίᾳ, τ.ἔ. ἐν τῇ ἐννοίᾳ τῆς αὐτῆς «ἐλπιζομένων ὑποστάσεως», τῆς αὐτῆς σωτηριώδους βεβαιότητος (fides qua creditur), ἀλλ' ἐν ἀντικειμενικῇ ἐννοίᾳ (fides quae creditur), τ.ἔ. ἐν τῇ τῆς πιστευταίας διδασκαλίας, τῆς ὁμολογίας πίστεως, ὡς τεκμαιρόμεθα καὶ ἐκ τοῦ ἐν τῷ εἰρημένῳ χωρίῳ τῆς πρὸς Ἐφεσίους ἐπιστολῆς (δ΄ 5) συνδυασμοῦ πίστεως καὶ βαπτίσματος, μεθ' οὗ ἔκπαλαι συνεδυάζετο καὶ ἐπίσημός τις ὁμολογία πίστεως.[3] Τὴν ἔννοιαν δὲ ταύτην ἔχει ἡ ἐν λόγῳ λέξις οὐ μόνον ἐν ταῖς μεταγενεστέραις ἐπιστολαῖς τοῦ Παύλου, μάλιστα δὲ ἐν ταῖς ποιμαντικαῖς, ἀλλὰ καὶ ἐν ταῖς παλαιοτέραις, ὡς θὰ ἴδωμεν ἐφεξῆς. Τὴν ἑνότητα τῆς πίστεως ἐν ἀντικειμενικῇ ἐννοίᾳ καὶ τὴν μέριμναν περὶ τῆς διαφυλάξεως τῆς ὀρθῆς πίστεως εἶχεν ὁ ἡμέτερος Ἀπόστολος περὶ πολλοῦ ἤδη ἀπὸ τῶν ἀρχῶν τῆς συγγραφικῆς του δράσεως καὶ ἡ ἀνάγκη τῆς τοιαύτης ἑνότητος καθίσταται δι' αὐτὸν σὺν τῷ χρόνῳ ἀεὶ ἐπιτακτικωτέρα ἔναντι τοῦ κινδύνου τῆς νοθεύσεως τῆς πίστεως ταύτης. Ἤδη ἐν ταῖς πρώταις ἐπιστολαῖς αὐτοῦ αἰσθάνεται ἑαυτὸν ἠναγκασμένον νὰ ἀντεπεξέλθῃ ἐναντίον τῆς παρεξηγήσεως τῆς πίστεως εἰς τὴν ἐπάνοδον τοῦ Χριστοῦ καὶ εἰς τὴν ἀνάστασιν τῶν νεκρῶν (Α΄ Θεσσαλ. δ΄ 13 ἑξ., Β΄ Θεσσαλ. β΄ 1 ἑξ.). Οὕτω παροτρύνει τοὺς Θεσσαλονικεῖς· «στήκετε καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν» καὶ παραγγέλλει «στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παράδοσιν» (Β΄ γ΄ 6) καὶ κατακλείει τὴν παραίνεσιν διὰ τῆς αὐστηρᾶς ἐντολῆς «εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε καὶ μὴ συναναμειγνύεσθε αὐτῷ, ἵνα ἐντραπῇ» (γ΄ 14). Ἐπίσης ἀξία μνείας ἀπὸ τῆς ἐπόψεως ταύτης εἶναι ἡ πρὸς Γαλάτας ἐπιστολή, ἔνθα ὁ Παῦλος ἐκφράζει τὴν ἔκπληξίν του, πῶς οἱ Γαλάται «μετατίθενται . . . εἰς ἕτερον Εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ» καὶ δὲν διστάζει νὰ ἀφορίσῃ πάντα ἀποπειρώμενον νὰ διαστρέψῃ τὸ εὐαγγέλιον

[3] Τοῦτο ἀποκρούεται μὲν συνήθως ὑπὸ τῶν διαμαρτυρομένων ἐξηγητῶν, ὑποστηρίζεται ὅμως νεωστὶ καὶ ὑπ' αὐτοῦ τοῦ R. Bultmann, ἀναγνωρίζοντος ὅτι ὑπὸ πίστιν νοεῖται ἐνταῦθα «ἡ ὑγιαίνουσα διδασκαλία» (Neutestam Theologie, 1954² σελ. 481).

αὐτοῦ. «Ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω» καὶ ἐπαναλαμβάνει εὐθὺς ἀμέσως τὸν ἀναθεματισμὸν τοῦτον (Γαλ. α' 6-9). Ἐπίσης δὲν διστάζει ἐν τῇ αὐτῇ ἐπιστολῇ νὰ μεμφθῇ τὸν Πέτρον καὶ τὸν Βαρνάβαν, ὅταν βλέπῃ ὅτι οὗτοι «οὐκ ὀρθοδοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου» (β' 11 ἑξ.). Καὶ εἰς τοὺς Κορινθίους δὲ παρέχει τὴν ἑξῆς, εἰ καὶ οὐχὶ ἀκριβῶς εἰς τὴν ὀρθὴν πίστιν ἀφορῶσαν, πάντως δὲ χαρακτηριστικὴν παραίνεσιν, «ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ» (Α' Κορ. α' 10). Καὶ ἀλλαχοῦ δὲ ἐπαινεῖ αὐτούς, «ὅτι πάντα μου μέμνησθε καὶ καθὼς παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε» (Α' ια' 2). Μάλιστα δὲ ὅλον τὸ ιε' κεφάλαιον τῆς ἐπιστολῆς ταύτης ἀφιεροῦται ὑπὸ τοῦ Παύλου εἰς τὴν ὑπεράσπισιν τῆς ὑπὸ κύκλων τινῶν ἀμφισβητηθείσης θεμελιώδους χριστιανικῆς διδασκαλίας περὶ τῆς ἀναστάσεως τῶν νεκρῶν· καὶ κατακλείεται τὸ κεφάλαιον τοῦτο διὰ τῆς ἑξῆς συντόνου παραινέσεως· «Ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε» (ιε' 58). Ἀλλὰ καὶ εἰς τοὺς Ρωμαίους εὔχεται ὁ Ἀπόστολος περὶ τὸν αὐτὸν χρόνον: «Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν, ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ» (Ρωμ. ιε' 4, 5). Περὶ δὲ τὸ τέλος τῆς αὐτῆς ἐπιστολῆς παρακαλεῖ τοὺς Ρωμαίους «σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχήν, ἣν ὑμᾶς ἐμάθετε ποιοῦντας καὶ ἐκκλίνατε ἀπ' αὐτῶν· οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων· ἡ γὰρ ὑπακοὴ ὑμῶν εἰς πάντας ἀφίκετο» (Ρωμ. ις' 17-19).

Ἐν ταῖς ἐπιστολαῖς πάλιν τῆς αἱρεσιομαχίας εὑρισκόμεθα πρὸ ἐξειλιγμένης ἐκκλησιολογίας, ἐν τῇ ὁποίᾳ εὐλόγως καὶ ἡ ἰδέα τῆς ἑνότητος τῆς Ἐκκλησίας, ἰδίᾳ ἐν ἀναφορᾷ πρὸς τὴν διδασκαλίαν, διαδραματίζει σπουδαῖον μέρος. Αὕτη δὲ ἡ ἑνότης τῆς πίστεως εἶναι, ὡς γράφει ὁ Παῦλος πρὸς τοὺς Ἐφεσίους, ὁ σκοπός, ἐπὶ τῷ ὁποίῳ ὁ Χριστὸς ἔδωκε τὰ διάφορα ἀξιώματα ἐν τῇ Ἐκκλησίᾳ «πρὸς καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ, ἵνα μηκέτι ὦμεν νήπιοι κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ, πρὸς τὴν μέθοδον τῆς πλάνης» (Ἐφεσ. δ' 11 ἑξ.). Πρὸς δὲ τοὺς Κολοσσαεῖς ἀπευθυνόμενος ἀποτρέπει αὐτοὺς ἀπὸ τῶν ἑτεροδιδασκάλων. «Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ· εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν» (Κολ. β' 4 ἑξ.). Καὶ τοὺς Φιλιππησίους δὲ προτρέπει ὁ Παῦλος οὐ «μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων» (α' 27). Καὶ περαιτέρω παρακαλεῖ αὐτοὺς «πληρώσατέ μου τὴν χαράν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες κ.λ.π.» (β' 2-3). Εἶναι πρόδηλον, ὅτι αἱ παραινέσεις αὗται τοῦ ἡμετέρου Ἀποστόλου ἐν ταῖς ἐπιστολαῖς τῆς αἰχμαλωσίας ἐγράφησαν ἐν ὄψει τῶν κινδύνων ἀπὸ τῶν ψευδοδιδασκάλων καὶ ὅτι ἀναφέρονται εἰς τὴν διδασκαλίαν, ἤτοι εἰς τὴν πίστιν ἐν τῇ ἀντικειμενικῇ ἐννοίᾳ.

Ἀλλ' ἐκ τῆς ἀπόψεως ταύτης πολλῷ μᾶλλον ἐνδιαφέρουσιν αἱ Ποιμαντορικαὶ ἐπιστολαί. Ἐν ταῖς ἐπιστολαῖς ταύταις, ἐν ὄψει ἀφ' ἑνὸς τοῦ κινδύνου τῶν διαρκῶς πολλαπλασιαζομένων ἑτεροδιδασκαλιῶν καὶ ἀφ' ἑτέρου τῆς ἀναμονῆς τοῦ ἐγγίζοντος τέλους τῆς ζωῆς του, ἐμφανίζεται ἡ μέριμνα τοῦ ἡμετέρου Ἀποστόλου περὶ διαφυλάξεως «τῆς ὑγιαινούσης» ἢ «καλῆς διδασκαλίας» καὶ καταπολεμεῖται σφοδρῶς τὸ «ἑτεροδιδασκαλεῖν». Ἐνταῦθα ἀκούομεν περί τινων ἀνθρώπων, οἵτινες «τὴν πίστιν καὶ ἀγαθὴν συνείδησιν ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν» (Α' Τιμ. α' 19), ἢ «τῆς πίστεως ἀπέστησαν» (δ' 11), ἢ «ἀπὸ τῆς πίστεως ἀπεπλανήθησαν» (ς' 10), ἢ «ἀνθίστανται τῇ ἀληθείᾳ» (Β' Τιμ. γ' 8 ἑξ.), ἢ «τὴν πίστιν τινῶν ἀνατρέπουσι» (Β' Τιμ. β' 18) κ.τ.τ. Ἐν πᾶσι τοῖς χωρίοις τούτοις εἶναι προφανές, ὅτι ἡ λέξις «πίστις» κεῖται ἐν ἀντικειμενικῇ ἐννοίᾳ καὶ εἶναι συνώνυμος πρὸς τὰς εἰδικὰς ἐκφράσεις «ὑγιαίνουσα διδασκαλία», «καλὴ διδασκαλία», ἢ ἁπλῶς «διδασκαλία», εἰ καὶ αἱ ἐκφράσεις αὗται δὲν περιορίζονται εἰς τὴν δογματικὴν διδασκαλίαν, ἀλλ' ἐπεκτείνονται καὶ εἰς τὴν ἠθικὴν διδασκαλίαν, πρὸς δήλωσιν τῆς ὁποίας χρησιμοποιεῖται ἔστιν ὅτε καὶ ὁ ὅρος «δόγμα». Ὡς βαθύτερος δὲ λόγος τῆς διαστροφῆς «τῆς ὑγιαινούσης διδασκαλίας» δηλοῦται ὑπὸ τοῦ Παύλου ἡ ματαιοδοξία, ἡ ὑπερηφάνεια, ἡ φιλοδοξία καὶ ἡ ἐριστικότης, ὡς ἀντιφάρμακον δὲ προβάλλεται ὑπ' αὐτοῦ ἡ πραότης, ἡ ἀγαθὴ συνείδησις καὶ ἡ ἀγάπη (Φιλ. β' 2-3, Α' Τιμ. α' 3 ἑξ., ς' 3, Β' Τιμ. β' 23 κλπ.). Αἱ αἱρετικαὶ διδασκαλίαι χαρακτηρίζονται ὡς «βέβηλοι κενοφωνίαι καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως» (Α' Τιμ. ς' 20) καὶ ὡς «γάγγραινα νομὴν ἔχουσα» (Β' Τιμ. β' 15 ἑξ.), ἐν ᾧ ἡ Ἐκκλησία ἀναδεικνύεται ὑπὸ τοῦ Ἀποστόλου «ὡς στῦλος καὶ ἑδραίωμα τῆς ἀληθείας» (Α' Τιμ. γ' 15).

Χαρακτηριστικὴ διὰ τὴν ἐκκλησιολογίαν τοῦ Παύλου καὶ διὰ τὴν ἀντίληψίν του περὶ ἑνότητος τῆς Ἐκκλησίας εἶναι ἡ αὐστηρὰ κρίσις του περὶ τῶν διαφόρων αἱρετικῶν. Ἤδη ἐν τῇ ἀποχαιρετιστηρίῳ ὁμιλίᾳ του πρὸς τοὺς εἰς Μίλητον μεταπεμφθέντας πρεσβυτέρους τῆς ἐν Ἐφέσῳ Ἐκκλησίας προφητεύει· «οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμε-

νοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν» (Πράξ. κ΄ 29-30). Ἐν δὲ τῇ πρὸς Φιλιππησίους ἐπιστολῇ χαρακτηρίζονται οἱ τοιοῦτοι ὡς «κύνες», καὶ ὡς «κακοὶ ἐργάται» (γ΄ 2). Ἐν τῇ πρὸς Κολοσσαεῖς ἐπιστολῇ παρίστανται ὡς «συλαγωγοῦντες διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστὸν» (β΄ 8 ἑξ.) καὶ ἐν τῇ Α΄ πρὸς Τιμόθεον ὡς «προσέχοντες μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει» (α΄ 3 ἑξ.), ἐν δὲ τῇ Β΄ πρὸς Τιμόθεον ὡς «ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν» (γ΄ 8) καὶ ὡς «τῆς ὑγιαινούσης διδασκαλίας μὴ ἀνεχόμενοι, κατὰ τὰς ἐπιθυμίας τῆς ἰδίας ἑαυτοῖς ἐπισωρεύοντες διδασκαλίας, κνηθόμενοι τὴν ἀκοὴν καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέφοντες, ἐπὶ δὲ τοὺς μύθους ἐκτρεπόμενοι» (δ΄ 3-4). Τινὰς τῶν αἱρετικῶν τούτων, π.χ. τὸν Ὑμέναιον καὶ τὸν Ἀλέξανδρον, δὲν διστάζει ὁ ἡμέτερος Ἀπόστολος, ὁ μέγιστος τῶν ὑμνητῶν τῆς ἀγάπης, νὰ «παραδώσῃ τῷ Σατανᾷ», τ.ἔ. νὰ τοὺς ἀφορίσῃ προσωρινῶς, ὡς φαίνεται, «ἵνα παιδευθῶσι μὴ βλασφημεῖν» (Α΄ Τιμ. α΄ 20). Τοὐναντίον ὅμως περὶ ἄλλων συμβουλεύει· «τὸν δοῦλον τοῦ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, ἐν πραότητι παιδεύονται τοὺς ἀντιδιατιθεμένους, μήποτε δῶ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος» (Β΄ Τιμ. β΄ 24-26). Τὸν δὲ Τίτον προτρέπει ὁτὲ μὲν «ἔλεγχε ἀποτόμως (ἐννοεῖται τοὺς αἱρετικούς), ἵνα ὑγιαίνωσιν ἐν τῇ πίστει» (Τίτ. α΄ 13), ὁτὲ δὲ «μωρὰς ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιΐστασο, εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι· αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος» (γ΄ 9-11).

3. «**Ἓν βάπτισμα**». Ὡς ἓν σημεῖον, ἅμα δὲ καὶ ὡς συντελεστὴς τῆς ἑνότητος τῆς Ἐκκλησίας, χρησιμεύουσι καὶ τὰ μυστήρια, καὶ δὴ καὶ τὰ κυριώτατα τούτων, τ.ἔ. τὸ Βάπτισμα καὶ ἡ Θεία Εὐχαριστία, ἅτινα ἔκπαλαι ὑπῆρχον ἐν τῇ Ἐκκλησίᾳ καὶ ἐν τοῖς ὁποίοις ἐξεφράζετο καὶ ὁ ἐσωτερικὸς πρὸς ἀλλήλους σύνδεσμος ἁπάντων τῶν χριστιανῶν, ὡς βλέπομεν ἤδη ἐν τοῖς πρώτοις κεφαλαίοις τῶν Πράξεων τῶν Ἀποστόλων. Ἐὰν δὲ ἐν τῷ μνημονευθέντι χωρίῳ τῆς πρὸς Ἐφεσίους ἐπιστολῆς τοῦ Ἀπ. Παύλου (δ΄ 5) ἀναφέρεται μόνον «ἓν Βάπτισμα», οὐχὶ δὲ καὶ ἡ Θ. Εὐχαριστία, τοῦτο ἐξηγεῖται ἐκ τοῦ ὅτι «πίστις καὶ Βάπτισμα» εἶναι ἀναπόσπαστα καὶ ἤρκει μόνον ἡ μνεία τοῦ Βαπτίσματος, ὡς τοῦ πρώτου καὶ θεμελιωδεστάτου μυστηρίου, προκειμένου περὶ οὕτω στοιχειώδους ἀπαριθμήσεως τῶν κυριωτάτων σημείων καὶ συντελεστῶν τῆς ἑνότητος τῆς Ἐκκλησίας (Α΄ Κορ. ιβ΄ 12, Γαλ. γ΄ 26-28). Ἐξ ἄλλου ὅμως ἐν Α΄ Κορ. ι΄ 16 ἡ Θ. Εὐχαριστία χαρακτηρίζεται ρητῶς ὡς μέσον ἑνότητος. «Τὸ ποτήριον τῆς εὐλογίας, ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστίν; Τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. . . . Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων. Οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων». Ἡ κυρία δὲ διαφορὰ μεταξὺ ἀμφοτέρων τῶν κατ' ἐξοχὴν μυστηρίων τούτων εἶναι ὅτι, ἐν ἀντιθέσει πρὸς τὴν Θείαν Εὐχαριστίαν, ἥτις ἑκάστοτε τελεσιουργεῖται καὶ προσφέρεται εἰς τοὺς πιστούς, ὡς μέσον διαρκοῦς ἀνανεώσεως καὶ τονώσεως τῆς ἑνώσεως αὐτῶν, τὸ Βάπτισμα, ὡς τὸ μυσταγωγικὸν μυστήριον, παρείχετο ἐφ' ἅπαξ καὶ δὲν ἔχρῃζεν, οὐδὲ ἔπρεπε νὰ ἐπαναληφθῇ.

4. Ἡ **εἰρήνη** καὶ ἡ **ἀγάπη**. Πρὸς διατήρησιν τῆς ἑνότητος τῆς Ἐκκλησίας δὲν ἀρκεῖ οὔτε ἡ ὀρθὴ πίστις οὔτε τὰ μυστήρια, ἀλλὰ ἀπολύτως ἀναγκαία εἶναι ἡ ἀγάπη, ἡ ἐνεργὸς ἀγάπη τῶν πιστῶν πρὸς ἀλλήλους (Γαλ. ε΄ 6-13, Α΄ Κορ. ιγ΄ 1 ἑξ. κλπ.). Ἐὰν οἱ χριστιανοὶ ἀποτελῶσι μίαν καὶ τὴν αὐτὴν οἰκογένειαν καὶ δὴ ἓν σῶμα, τὸ σῶμα τοῦ Χριστοῦ, καὶ καλῶσιν ἑαυτοὺς ἀδελφούς, ἥτις ἰδιότης ἀκαταπαύστως ὑπομιμνήσκεται καὶ ἀναδεικνύεται ἐν ταῖς ἐπιστολαῖς τοῦ Παύλου, τότε ὀφείλουσι νὰ ἐκφράζωσι τὴν ἑνότητα ταύτην διὰ τῆς ἀνυποκρίτου καὶ γνησίας ἀδελφικῆς ἀγάπης, ἐκδηλουμένης ὡς συμμετοχῆς εἰς τὴν χαρὰν καὶ εἰς τὴν λύπην τῶν ἀδελφῶν, ὡς ἀμοιβαίας ἀνοχῆς καὶ ὡς εἰρηνικῆς διαθέσεως. Ὁ Παῦλος θεωρεῖ «τὸν σύνδεσμον τῆς εἰρήνης» ὡς μέσον «τηρήσεως τῆς ἑνότητος τοῦ πνεύματος» (Ἐφ. δ΄ 3), τὴν δὲ ἀγάπην ὡς τὸ πλήρωμα τοῦ Νόμου (Ρωμ. ιγ΄ 10, Γαλ. ε΄ 14, ς΄ 2) καὶ ὡς ἀρχὴν τῆς αὐξήσεως τοῦ μυστικοῦ σώματος τοῦ Χριστοῦ. «Ἀληθεύοντες ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλή, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον . . . τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ» (Ἐφεσ. δ΄ 15-16). Διὰ πάντα ταῦτα εὐλόγως χαρακτηρίζει οὗτος τὴν ἀγάπην ὡς «σύνδεσμον τῆς τελειότητος» (Κολοσσ. γ΄ 14).

Διοικητικὰ μέσα διατηρήσεως τῆς ἑνότητος τῆς Ἐκκλησίας. Ἀλλὰ πρὸς κατάρτισιν τῆς Ἐκκλησίας καὶ πρὸς διασφάλισιν τῆς ἑνότητος αὐτῆς καὶ δή, φυσικῷ τῷ λόγῳ, καὶ πρὸς ἐξάπλωσιν αὐτῆς ἦτο ἀπαραίτητος ἡ διοργάνωσις αὐτῆς καὶ πολλῶν ἀξιωμάτων, ὧν ἡ βάσις εἶχε τεθῇ ὑπ' αὐτοῦ τοῦ Ἰησοῦ Χριστοῦ (Ματθ. ις΄ 19, ιη΄ 18, Ἰω. κ΄ 23). Ἐφ' ὅσον εὑρίσκετο οὗτος ἐπὶ τῆς γῆς, ἀπετέλει αὐτὸς τὴν ἀνωτάτην τῆς μικρᾶς κοινότητος αὐθεντίαν, ἣν ἤδη εὑρισκόμενος ἐπὶ τῆς γῆς μετεβίβασεν εἰς τοὺς ἀποστόλους. Παραλλήλως πρὸς τοὺς χαρισματούχους τῆς πρώτης Ἐκκλησίας ὑπῆρχε καί τις διοργάνωσις, ὡς βλέπομεν ἤδη ἐν τῷ πρώτῳ μέρει τῶν Πράξεων τῶν Ἀποστόλων (ς΄ 1 ἑξ., θ΄ 10 ἑξ., ια΄ 27, ιε΄ 6). Ἀλλ' ὁ «σοφὸς ἀρχιτέκτων» τῆς Ἐκκλησίας (Α΄ Κορ. γ΄ 10) καὶ ὁ κυρίως διοργανωτὴς αὐτῆς κατὰ τὴν ἀποστολικὴν ἐποχὴν ἦτο ἀκριβῶς αὐτὸς ὁ ἀκαταπόνητος καὶ μεγαλοφυέστατος «διάκονος τοῦ Χριστοῦ», ὁ ἀπόστολος τῶν ἐθνῶν. Ἐν τῇ ἀκοιμήτῳ «μερίμνῃ τῶν Ἐκκλη-

σιῶν», διὰ πολυαρίθμων πορειῶν, δι' ἀποστολῆς ἐμπίστων καὶ ἱκανῶν συνεργατῶν του, δι' ἐγγράφων καὶ προφορικῶν ὁδηγιῶν καὶ δι' ὑπερανθρώπων κόπων συνέβαλε τὰ μέγιστα εἰς τὴν διοργάνωσιν τῆς Ἐκκλησίας καὶ εἰς τὴν ἐνίσχυσιν τῆς ἑνότητος αὐτῆς, ὡς βλέπομεν οὐ μόνον ἐν ταῖς Πράξεσι τῶν Ἀποστόλων, ἀλλὰ καὶ ἐν ταῖς ἐπιστολαῖς αὐτοῦ. Θὰ ἠδύνατο μάλιστα ἤδη παρ' αὐτῷ, ἂν μὴ καὶ πρὸ αὐτοῦ, νὰ ὁμιλήσῃ τις περὶ ὑπάρξεως ἐκπαλαι ἐκκλησιαστικοῦ δικαίου καὶ ἐκκλησιαστικῆς πειθαρχίας, τὰς ἀπαρχὰς τῶν ὁποίων εὑρίσκομεν ἤδη ἐν ταῖς παλαιοτέραις ἐπιστολαῖς αὐτοῦ (Β΄ Θεσσαλ. γ΄ 6, 14, Α΄ Κορ. ε΄ 1 ἑξ., ζ΄ 10 ἑξ. κ.λ.π.).

Καὶ ἐφ' ὅσον ἔζων οἱ Ἀπόστολοι, ἦσαν αὐτοὶ οἱ κύριοι φορεῖς καὶ φρουροὶ τῆς ἑνότητος τῆς Ἐκκλησίας, οἱ ἐντολοδόχοι καὶ οἱ «ἀπόστολοι τοῦ Χριστοῦ» κατ' ἐξοχήν, ἂν καὶ ἡ τελευταία καὶ ἀνωτάτη ἀρχὴ ἐν τῇ καθολικῇ Ἐκκλησίᾳ ἐπὶ μεγάλων ζητημάτων τοῦ χριστιανικοῦ βίου ἦτο ἡ ὅλη Ἐκκλησία ἐκπροσωπουμένη διὰ τῶν προϊσταμένων αὐτῆς μετὰ τῶν ἀποστόλων ἐπὶ κεφαλῆς. Βλέπομεν τοῦτο σαφῶς καὶ ἐν τῇ λεγομένῃ Ἀποστολικῇ συνόδῳ ἐν Ἱερουσαλήμ, ἧς ὁ Παῦλος οὐ μόνον συμμετέσχεν, ἀλλὰ καὶ ἰθύνουσαν θέσιν ἐν αὐτῇ κατέλαβε (Πράξ. ιε΄ 6 ἑξ.).

Παρὰ τοῦτο ὅμως καὶ παρὰ τὴν ὑπ' αὐτοῦ ἀναγνώρισιν τοῦ πρωτείου τῆς πρώτης ἐν Ἱερουσαλὴμ Ἐκκλησίας (χωρὶς ν' ἀναγνωρίζῃ καὶ πρωτεῖον προσώπων), ἀπετέλει ὁ ἀπόστολος οὗτος τὴν μοναρχικήν, οὕτως εἰπεῖν, αὐθεντίαν τῶν ὑπ' αὐτοῦ ἱδρυθεισῶν Ἐκκλησιῶν. Αἱ δὲ διατάξεις, ἃς ἐν ὡρισμέναις περιστάσεσιν ὥρισεν εἰς ζητήματα τῆς τε πίστεως καὶ τῶν ἠθῶν καὶ τῆς λατρείας, δυνάμει τῆς ὑπ' αὐτοῦ τοῦ Χριστοῦ δοθείσης εἰς αὐτὸν ἐξουσίας, ὑπῆρξαν ἀκριβῶς ἀπόρροια τῆς ὑπευθύνου ἐν τῇ Ἐκκλησίᾳ αὐθεντίας αὐτοῦ (Πρβ. π.χ. Α΄ Κορ. ζ΄ 12, 25, Β΄ Κορ. ιγ΄ 10, Γαλ. α΄ 12, κ.λ.π.). Τὴν δὲ αὐθεντίαν ταύτην, ὁμοῦ μετὰ τῆς ἐξουσίας ἐκείνης καὶ μετὰ τῆς ὑπ' αὐτοῦ ἀεὶ καὶ ἐντόνως ἀναδεικνυομένης ἀξίας τῆς παραδόσεως, ἣν παρέλαβε παρὰ τοῦ Χριστοῦ καὶ τῆς Ἐκκλησίας, παρέδωκεν αὐτός τε καὶ οἱ ἄλλοι ἀπόστολοι εἰς τοὺς διαδόχους αὐτῶν, τοὺς ἐπισκόπους, οὓς κατὰ τὰ τελευταῖα ἔτη τοῦ ἐπιγείου βίου των καὶ ἐν ὄψει τοῦ τέλους των ἐνεκαθίδρυσαν πρὸς συνέχισιν τῆς τε αὐθεντίας, τῆς τε παραδόσεως καὶ τοῦ ἔργου αὐτῶν. Διὰ δὲ τῆς ὁμοῦ μετὰ τοῦ «πρεσβυτερίου» ἐπιθέσεως τῶν χειρῶν ἐπὶ τῶν ἐπισκόπων, ὡς τῶν διαδόχων αὐτῶν, ἐνεπιστεύθησαν εἰς αὐτοὺς οὐ μόνον τὸ εἰδικὸν χάρισμα αὐτῶν καὶ τὴν ἐξουσίαν αὐτῶν, ἀλλὰ καὶ τὸν θησαυρὸν τῆς πίστεως καὶ ὅλην τὴν παράδοσιν αὐτῶν πρὸς περαιτέρω μετάδοσιν αὐτῆς «μέχρι τῆς ἡμέρας ἐκείνης», ὅπερ ἀποτελεῖ τὸ νόημα τῆς λεγομένης «ἀποστολικῆς διαδοχῆς» (Α΄ Τιμ. δ΄ 14, ς΄ 12 ἑξ., Β΄ Τιμ. α΄ 6, Τιτ. α΄ 5, κ.λ.π. πρβ. γ΄, Ἐφεσ. β΄ 20). Διὰ τοῦ τρόπου τούτου ἐξησφαλίζετο ἡ ἑνότης τῆς Ἐκκλησίας οὐ μόνον κατὰ τὴν ὁριζόντιον, ἀλλὰ καὶ κατὰ τὴν κάθετον γραμμήν, τ.ἔ. οὐ μόνον ἡ ἑνότης τῆς πίστεως καὶ τῶν ψυχῶν, ἀλλὰ καὶ ἡ συνέχισις τῆς Ἐκκλησίας. Ἄρα ἡ ἀποστολικότης τῆς Ἐκκλησίας ἦτο καὶ εἶναι ἡ προϋπόθεσις καὶ ἡ ἐγγύησις τῆς ἑνότητος αὐτῆς. Ἀποστολικότης ὅμως ἄνευ ἀποστολικῆς διαδοχῆς δὲν εἶναι νοητή. Πρβ. ἤδη Κλήμεντος Ρώμης Α΄ Κορ. μβ΄ 4 καὶ μδ΄ 2.

Συμπέρασμα. Τὸ δὲ συμπέρασμα τοῦ μικροῦ τούτου μελετήματος εἶναι, ὅτι ἀπαραίτητος προϋπόθεσις καὶ κύριον σημεῖον καὶ μέσον ἐκδηλώσεως τῆς ἑνότητος τῆς Ἐκκλησίας δὲν εἶναι οὔτε μόνον ἡ ἀναγνώρισις ἑνὸς Κυρίου καὶ ἑνὸς Βαπτίσματος, οὔτε μόνον ἡ ἀγάπη, ἀλλὰ καὶ ἡ ἐνιαία πίστις, τῆς διαφυλάξεως τῆς ὁποίας, ὡς καὶ τῆς γνησίας ἀποστολικῆς παραδόσεως, ἐγγύησις εἶναι ἡ ὀρθῶς, ὡς ἀνωτέρω, νοουμένη ἀποστολικὴ διαδοχή, μεθ' ἧς εἶναι συνυφασμένη ἡ ἔννοια τῆς ἀποστολικότητος τῆς Ἐκκλησίας καὶ ἄνευ τῆς ὁποίας, ἑπομένως, δὲν δύναται νὰ νοηθῇ οὔτε ἀποστολικότης, οὔτε ἑνότης τῆς Ἐκκλησίας, ὡς καὶ ταὐτάπαλιν δὲν δύναται νὰ νοηθῇ γνησία ἀποστολικὴ διαδοχὴ ἄνευ ἐμμονῆς εἰς τὴν ἀποστολικὴν παράδοσιν καὶ ἄνευ ἐπισκόπων, θεωρουμένων ὡς γνησίων διαδόχων τῶν ἀποστόλων.

ΕΒΔΟΜΑΣ ΑΠΟΣΤΟΛΟΥ ΠΑΥΛΟΥ

Ἡ Ἱερὰ Ἀρχιεπισκοπή, Κλῆρος καὶ Λαός, θὰ ἑορτάσῃ καὶ ἐφέτος τὴν «Ἑβδομάδα τοῦ Ἀποστόλου Παύλου» περὶ τὰ τέλη Ἰουνίου.

Ὡς γνωστόν, ὁ Ἀπόστολος Παῦλος, ὁ Ἀπόστολος τῶν Ἐθνῶν, εἶναι ὁ κατ' ἐξοχὴν Ἀπόστολος τῆς Ἑλλάδος, τῆς σημερινῆς ἀλλὰ καὶ τῆς ἀρχαίας ἐν Μικρᾷ Ἀσίᾳ. Ἡ Θεία Πρόνοια, ἡ ὁποία κατέστησε τὸν Ἀπόστολον Παῦλον «σκεῦος ἐκλογῆς», διότι τὸν ἐξέλεξε διὰ τὴν διάδοσιν τοῦ Εὐαγγελίου εἰς τὸν «Ἐθνικὸν» κόσμον, αὐτὴ τὸν εἶχεν ἤδη ὁδηγήσῃ νὰ ἐκμάθῃ τὴν Ἑλληνικὴν γλῶσσαν πρὶν γίνῃ Χριστιανός. Ἡ αὐτὴ Θεία Πρόνοια ἐξέλεξε καὶ τὴν Ἑλληνικὴν ὡς γλῶσσαν διαδόσεως τοῦ Εὐαγγελίου εἰς ὅλον τὸν κόσμον!

(Συνέχεια ἐκ τῆς 134ης σελίδος)

κῆς, καθ' ὃ δικαίωμα παρέχεται διὰ τοῦ ὡς ἄνω Νομοσχεδίου.

3ον) Τὴν ἰδίαν δραστηριότητα νὰ ἀναπτύξουν οἱ Ἑλληνορθόδοξοι γονεῖς καὶ ἄλλων Κοινοτήτων καὶ ἄλλων Πολιτειῶν, ἐπωφελούμενοι τῆς εὐνοϊκῆς ἀτμοσφαίρας, ποὺ ἔχει τέλος δημιουργηθῇ πέριξ τῆς Ἑλληνικῆς γλώσσης ἐν Ἀμερικῇ.

Ἂς κινηθῶμεν ὅλοι μετὰ μεγαλειτέρου καὶ ζωηροτέρου τώρα ἐνδιαφέροντος καὶ ἂς διαφωτίσωμεν τὰ μέλη τῶν Κοινοτήτων μας περὶ τῆς ἀξίας τῶν Ἑλληνικῶν καὶ Βυζαντινῶν σπουδῶν, περὶ τῆς ἀνάγκης τῆς λειτουργίας περισσοτέρων Ἑλληνικῶν καὶ Κατηχητικῶν Σχολείων καὶ Νηπιαγωγείων καὶ περὶ τῆς εὐτυχοῦς πραγματικότητος ὅτι ἡ Ἀμερικανικὴ ἡμῶν Κυβέρνησις καὶ Πατρὶς εὐνοεῖ ὅσον οὐδέποτε ἄλλοτε τὴν ἐπέκτασιν καὶ συστηματοποίησιν τῆς Ἑλληνικῆς Παιδείας.

Διεύθυνσις Παιδείας Ἱ. Ἀρχιεπισκοπῆς

Η ΕΚΚΛΗΣΙΑ ΚΑΙ Η ΠΡΟΝΟΜΙΑΚΗ ΘΕΣΙΣ ΤΗΣ ΟΜΟΓΕΝΕΙΑΣ

Α΄.

"Ψηφω Κλήρου καὶ Λαοῦ» — αὐτὴ ἦτο μία ἀπὸ τὰς βασικὰς ἀρχὰς διοικήσεως εἰς τὴν πρωτοχριστιανικὴν Ἐκκλησίαν. Σὺν τῷ χρόνῳ ὅμως, καὶ δὴ ἀπὸ τῆς ἐδραιώσεως τοῦ Χριστιανισμοῦ εἰς τὴν περιοχὴν τοῦ ἀρχαίου πολιτισμένου κόσμου, ἡ ἀρχὴ αὐτὴ ἠτόνησε καὶ σχεδὸν ἐλησμονήθη. Ἡ διοικητικὴ διάρθρωσις καὶ αὐτὴ ἡ οὐσιαστικὴ διοίκησις τῆς Ἐκκλησίας ἀπέβη σχεδὸν ἀποκλειστικὸν προνόμιον τοῦ κλήρου. Ἰδίως εἰς τὴν Δύσιν, ἡ διοίκησις τῆς Ἐκκλησίας συνεκεντρώθη εἰς χεῖρας τοῦ Πάπα Ρώμης, ὁ ὁποῖος ἔκτοτε κατέχει θέσιν ἀπολυταρχικήν.

Ἡ Ὀρθοδοξία ἐν τούτοις διετήρησε τοὐλάχιστον τὴν οὐσίαν τῆς παλαιοτάτης αὐτῆς ἀρχῆς προκειμένου περὶ τῆς ἐκλογῆς Πατριαρχῶν καὶ προκαθημένων ὡρισμένων αὐτοκεφάλων Ἐκκλησιῶν, εἰς τὴν ὁποίαν μετέχουν εἰς διαφόρους ἀναλογίας καὶ ἐκπρόσωποι τοῦ λαοῦ. Ἡ ἄμεσος ὅμως συμμετοχὴ τῶν λαϊκῶν δὲν ἐπεξετάθη πέραν τῆς συμμετοχῆς εἰς τὴν ἐκλογὴν τοῦ ἐκκλησιαστικοῦ ἡγέτου. Μετὰ τὴν ἐκλογήν του ὁ Πατριάρχης ἢ ὁ Ἀρχιεπίσκοπος εἶναι μόνος ὑπεύθυνος διὰ τὴν διοίκησιν τῆς Ἐκκλησίας καὶ διὰ τὸν χειρισμὸν ὅλων τῶν ἀφορώντων τὴν Ἐκκλησίαν ζητημάτων, βοηθούμενος εἰς τὸ ἔργον του ἀπὸ τὰ ἄλλα μέλη τῆς Ἱεραρχίας, τὰ ὁποῖα ἀποτελοῦν τὴν Ἱερὰν Σύνοδον.

"Οταν λάβωμεν τὰ ἀνωτέρω ὑπ' ὄψει κατανοοῦμεν εὐκόλως ὅτι ἡ θέσις, τὴν ὁποίαν κατέχει τὸ πλήρωμα τῆς Ἑλληνορθοδόξου Ἀρχιεπισκοπῆς Βορείου καὶ Νοτίου Ἀμερικῆς, εἶναι πράγματι προνομιακὴ ἐν συγκρίσει πρὸς τὸ πλήρωμα ἄλλων Ὀρθοδόξων Ἐκκλησιῶν. Διότι ἡ κατὰ ὡρισμένα καὶ τακτικὰ διαστήματα σύγκλησις τῶν Κληρικολαϊκῶν Συνελεύσεων παρέχει εἰς τὸ πλήρωμα τὴν δυνατότητα ἀφ' ἑνὸς μὲν νὰ ἐνημερωθῇ ὑπευθύνως περὶ τῆς καταστάσεως τῶν πραγμάτων τῆς Ἐκκλησίας του, ἀφ' ἑτέρου δὲ νὰ λάβῃ ἐνεργὸν μέρος εἰς τὴν χάραξιν πορείας τῆς Ἐκκλησίας εἰς τὸ μέλλον.

Αὐτὰ τὰ πολὺ ἁπλᾶ, ἀλλὰ τόσον βασικὰ δεδομένα δὲν φαίνεται δυστυχῶς, νὰ ἔχουν κατανοηθῇ ἀπὸ ὅλα τὰ μέλη τῆς Ἐκκλησίας μας, δηλαδὴ δὲν ἔχει καταστῇ συνείδησις ὅτι ἡ θέσις τῆς Ὁμογενείας ὑπὸ τὴν ἔποψιν αὐτὴν εἶναι ὅλως ἰδιάζουσα, ἀντανακλῶσα ἐν πολλοῖς τὸ δημοκρατικὸν πνεῦμα, τὸ ὁποῖον διέπει τὴν ζωήν μας εἰς τὴν μεγάλην αὐτὴν Συμπολιτείαν, ὅπου ἔχομεν τὴν τύχην νὰ διαβιῶμεν.

Η ΣΗΜΑΣΙΑ ΤΩΝ ΚΛΗΡΙΚΟΛΑΪΚΩΝ ΣΥΝΕΛΕΥΣΕΩΝ

Τὸ 1921 ὁ ἀείμνηστος Μελέτιος Μεταξάκης, ὁ μετέπειτα Οἰκουμενικὸς Πατριάρχης, ἀποπειραθεὶς πρῶτος νὰ ἐπαναφέρῃ τὴν ἔκρυθμον κατάστασιν τῆς ἐν Ἀμερικῇ Ὀρθοδόξου Ἐκκλησίας εἰς τὸν δρόμον τῆς ὁμαλότητος εἶχε συγκαλέσει τὴν πρώτην «Συνέλευσιν Ἱερέων», ἐνώπιον τῆς ὁποίας εἶχεν ἰδιαιτέρως ὑπογραμμίσει τὰ ἑξῆς εἰς τὸν ἐναρκτήριον λόγον του:

«... Ζῶντες ἐν χώρᾳ, ἐν ᾗ ἀληθινὴ ἐμπολιτεύεται ἐλευθερία, ἐν ᾗ πᾶς ὀργανισμὸς ζῇ καὶ κινεῖται καὶ προάγεται ἐλευθέρως συμφώνως πρὸς τοὺς ἰδίους αὐτοῦ νόμους, ἔχομεν ὑποχρέωσιν ἱερὰν νὰ ἐπωφεληθῶμεν ὡς ἐκκλησιαστικὸς ὀργανισμὸς ὅλων τῶν ὑπὸ τῶν Ἀμερικανικῶν νόμων παρεχομένων εἰς ἡμᾶς πλεονεκτημάτων. Καὶ τὰ πλεονεκτήματα ταῦτα συγκεφαλαιοῦνται εἰς τοῦτο: "Οτι χωρὶς νὰ ἔχωμεν ἀνάγκην νὰ καταφεύγωμεν εἰς σώματα νομοθετικὰ τῆς Πολιτείας καὶ νὰ ζητῶμεν τὴν ψήφισιν νόμων διὰ τὴν ἀναγνώρισιν τῆς Ἐκκλησίας ἡμῶν ὡς νομικοῦ προσώπου, ἀπολαύοντος τῆς πολιτειακῆς προστασίας, δικαιούμεθα, κατὰ τοὺς θεμελιώδεις περὶ θρησκευτικῶν ὀργανώσεων νόμους, ἡμεῖς αὐτοὶ νὰ συγκροτούμεθα εἰς νομοθετικὸν σῶμα καὶ νὰ ψηφίζωμεν τοὺς νόμους, τοὺς ὁποίους θέλομεν νὰ ἔχωμεν χειραγωγοὺς τοῦ ἐκκλησιαστικοῦ ἡμῶν βίου.

»Καὶ ἡ μὲν παρὰ τῶν Ἀμερικανικῶν νόμων παρεχομένη ἡμῖν ἐλευθερία εἶναι πλήρης, ἡμεῖς ὅμως ὡς τέκνα πιστὰ τῆς Ἁγίας Ὀρθοδόξου Ἐκκλησίας ἔχομεν «ὅρια αἰώνια ἃ οἱ Πατέρες ἡμῶν ἔθεντο», τὰ ὁποῖα δὲν δυνάμεθα νὰ κινήσωμεν, χωρὶς νὰ παύσωμεν ν' ἀποτελῶμεν μέρος τοῦ πληρώματος τῆς Ἐκκλησίας ὄχι μόνον κατὰ τοὺς ἐκκλησιαστικοὺς νόμους, ἀλλὰ καὶ κατὰ τοὺς τῆς Πολιτείας. Εἶναι ἄρα ἐκ τούτου καὶ μόνον πρόδηλον ὅτι πᾶσα ἀπόφασις ἡμῶν προσκρούουσα πρὸς τοὺς ἱεροὺς ἀποστολικοὺς καὶ συνοδικοὺς Κανόνας εἶναι ἀφ' ἑαυτῆς ἄκυρος καὶ ἀντιθέτως πᾶσα ἀπόφασις ἡμῶν συμφώνως πρὸς τοὺς κανόνας καὶ τὴν πρᾶξιν τῆς Ὀρθοδόξου Ἐκκλησίας εἶναι νόμος ἐκκλησιαστικός, ἐφ' ὅσον λαμβάνεται ἐντὸς τῶν περὶ θρησκευτικῶν ὀργανώσεων νόμων τῶν Ἡνωμένων Πολιτειῶν ...».

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Ἐπίσης, μετὰ τὸν τερματισμὸν τῆς πρώτης ἐκείνης ἱστορικῆς συνελεύσεως, εἰς τὴν ὁποίαν μετεῖχον καὶ πλεῖστοι λαϊκοὶ ἀντιπρόσωποι τῶν Κοινοτήτων, ὁ βραδύτερον πρῶτος Ἀρχιεπίσκοπος Ἀμερικῆς Ἀλέξανδρος, ἐκθέτων εἰς τὸν Τοποτηρητὴν τοῦ Οἰκουμενικοῦ θρόνου Νικόλαον τὰ τῆς συνελεύσεως, ὑπεγράμμιζεν:

«Ἐννοεῖται οἴκοθεν, ὅτι συνέλευσις ὀρθόδοξος ψηφίζουσα νόμους διὰ τὴν διοίκησιν ὀρθοδόξου Ἐκκλησίας, δὲν δύναται νὰ ψηφίζῃ νόμους ἄλλους εἰμὴ τοὺς ἱερούς, ἀποστολικοὺς καὶ συνοδικοὺς Κανόνας, τοὺς διέποντας τὴν Ἀνατολικὴν Ὀρθόδοξον Ἐκκλησίαν. Ἐντεῦθεν οὗτοι πρωτίστως περιεβλήθησαν τὸ νομικὸν κῦρος διὰ τῆς ψήφου τῆς συνελεύσεως ὁρισθέντος ἐν τῷ Καταστατικῷ ὅτι πᾶσα διάταξις ἀντιβαίνουσα πρὸς τοὺς ἱεροὺς Κανόνας εἶναι ἀφ' ἑαυτῆς ἄκυρος,

μὲ τὴν ἀναγκαίαν προσθήκην, «ὅπως οὗτοι εἶναι ἢ θὰ εἶναι ἡρμηνευμένοι ἐν τῇ πράξει τῆς Μεγάλης τοῦ Χριστοῦ Ἐκκλησίας».

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Ἡ ΣΤ΄. Κληρικολαϊκὴ Συνέλευσις τῆς Βοστώνης (1935) συγκληθεῖσα ὑπὸ τοῦ τότε Ἀρχιεπισκόπου Ἀμερικῆς καὶ νῦν Οἰκουμενικοῦ Πατριάρχου κ. κ. Ἀθηναγόρου εἶχε καθορίσει εἰς τὸ πρῶτον ἄρθρον τοῦ ψηφισθέντος Κανονισμοῦ τὸν χαρακτῆρα καὶ τὰς δικαιοδοσίας τῶν Κληρικολαϊκῶν Συνελεύσεων ὡς ἑξῆς:

«Ἑκάστη Ἐκκλησιαστικὴ Συνέλευσις ἀσκεῖ ἀνωτάτην νομοθετικὴν ἐξουσίαν ἐφ' ὅλων τῶν κοσμικῶν, ἐκπαιδευτικῶν, φιλανθρωπικῶν καὶ περιουσιακῆς φύσεως ἐν γένει ζητημάτων, ἐξαιρέσει μόνον τῶν ζητημάτων θρησκευτικῆς ἢ πνευματικῆς φύσεως ἅτινα ὑπάγονται ἀποκλειστικῶς εἰς τὴν πνευματικὴν δικαιοδοσίαν τῆς Ἀρχιεπισκοπῆς (Ἀμερικῆς) καὶ εἰς τὴν ἀνωτάτην δικαιοδοσίαν καὶ ἐποπτείαν τοῦ Οἰκουμενικοῦ Πατριαρχείου».

Η ΜΕΓΑΛΗ ΚΑΙ ΒΑΡΕΙΑ ΑΠΟΣΤΟΛΗ ΤΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ

Βεβαίως ἡ καθιέρωσις τοῦ θεσμοῦ τῶν Κληρικολαϊκῶν Συνελεύσεων ὑπῆρξεν ἐξ ἀρχῆς ἀναγκαία λόγῳ τῶν ἀνωμάλων συνθηκῶν, αἱ ὁποῖαι ἐπεκράτουν μεταξὺ τοῦ Ἑλληνορθοδόξου πληρώματος κατὰ τὴν πρώτην 15ετίαν μετὰ τὸν Α΄ Παγκόσμιον Πόλεμον. Ἡ σκέψις τῶν ὑπευθύνων Κληρικῶν, οἱ ὁποῖοι εἶχον ἔλθει εἰς τὴν Ἀμερικὴν καὶ εἶχον ἀντιληφθῆ τοὺς θανασίμους κινδύνους, τοὺς ὁποίους διέτρεχεν ἡ Ὁμογένεια ὑπὸ ἔποψιν θρησκευτικήν, φυλετικὴν καὶ ἠθικήν, ἦτο νὰ χωρήσουν εἰς τὸ ἔργον τῆς ἀνασυντάξεως Ἐκκλησίας καὶ Κοινοτήτων οὐχὶ μόνοι, ἀλλὰ μὲ τὴν ἐνεργὸν συμπαράστασιν αὐτοῦ τούτου τοῦ πληρώματος εἰς τὴν ὁλότητά του. Συνεπῶς αἱ ἐπικρατοῦσαι ἀντικειμενικῶς συνθῆκαι ἀπετέλεσαν τὸν κύριον λόγον τῆς ἰδιαζούσης συγκροτήσεως τῆς Ὁμογενείας εἰς τὴν ἐκκλησιαστικήν, κοινοτικὴν καὶ ὀργανωτικὴν μορφήν, τὴν ὁποίαν παρουσιάζει σήμερον.

Ἡ συμπαράστασις ὅμως τοῦ πληρώματος δὲν ἀπαλλάσσει τὴν Ἐκκλησιαστικὴν ἡγεσίαν τῶν μεγάλων καὶ βαρειῶν εὐθυνῶν της. Τὸ κέντρον τῆς ἡγεσίας αὐτῆς εἶναι φύσει καὶ θέσει ἡ Ἀρχιεπισκοπή, τῆς ὁποίας τὸ ἔργον δέον νὰ μὴ κρίνεται βάσει τῶν αὐτῶν κριτηρίων, μὲ τὰ ὁποῖα κρίνεται, λόγου χάριν, τὸ ἔργον μιᾶς ὀργανώσεως λαϊκῶν ἢ ἑνὸς συλλόγου.

Εἶναι φυσικὸν τὸ πλήρωμα νὰ ἀναμένῃ ἡγετικὰς πρωτοβουλίας ἀπὸ τὴν Ἀρχιεπισκοπήν. Διότι αὐτὴ ἀκριβῶς εἶναι ἡ μεγάλη καὶ βαρεῖα ἀποστολὴ τῆς Ἀρχιεπισκοπῆς: Νὰ καθοδηγῇ καὶ νὰ κατευθύνῃ, ἀκολουθοῦσα τοὺς ἱεροὺς Κανόνας εἰς τὰ πνευματικὰ ζητήματα, εἰς δὲ τὰ ζητήματα κοσμικοῦ χαρακτῆρος τὰς ἀποφάσεις τῶν Κληρικολαϊκῶν Συνελεύσεων.

Ὁ λαὸς δικαιοῦται ν' ἀναμένῃ ἰσχυρὰν ἡγεσίαν ἀπὸ τὴν ἐκκλησιαστικήν του ἀρχήν. Προκειμένου περὶ Ἐκκλησιῶν μὲ ἀπολυταρχικὸν καθεστώς, ὅπως εἶναι λόγου χάριν ἡ Ρωμαιοκαθολικὴ Ἐκκλησία, ἡ σχέσις μεταξὺ πληρώματος καὶ ἐκκλησιαστικῆς ἡγεσίας εἶναι σχέσις ἀπολύτου ὑποταγῆς καὶ πειθαρχίας εἰς τὸν λόγον τοῦ Ποντίφηκος, ὁ ὁποῖος δὲν περιορίζεται μόνον εἰς τὸν πνευματικὸν τομέα, ἀλλ' ἀποφαίνεται καὶ ἐπὶ ζητημάτων τῆς καθημερινῆς ζωῆς τοῦ ποιμνίου του. Κατὰ ταῦτα τὸ πλήρωμα εἶναι ἀπολύτως ἀνεύθυνον. Ἐξ ἀντιθέτου, ἡ δημοκρατικότης τῆς Ὀρθοδόξου Ἐκκλησίας, ἔτι δὲ περισσότερον τῆς Ἑλληνορθοδόξου Ἐκκλησίας Ἀμερικῆς, ἐπιθέτει μεγάλας εὐθύνας καὶ ἐπὶ τοῦ πληρώματος. Μὲ ἄλλους λόγους ἡ διοικητικὴ διάρθρωσις τῆς Ὀρθοδόξου Ἐκκλησίας ἐπιβάλλει αὐστηρὰν αὐτοπειθαρχίαν καὶ πλήρη συναίσθησιν εὐθυνῶν.

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Ἐνίοτε ἀκούονται καὶ τώρα — εὐτυχῶς ἐκ μέρους μικρᾶς μειοψηφίας — μεμψιμοιρίαι καὶ παράπονα περὶ δῆθεν «αὐταρχικότητος» εἰς τὴν ἐκκλησιαστικήν μας διοίκησιν. Ἄλλοτε, ὅταν ἡ Ἐκκλησία μας ἐδῶ εἰς τὴν Ἀμερικὴν ἐκλυδωνίζετο ἐπικινδύνως μέσα εἰς τὴν τρικυμίαν τῆς ἀναρχίας, ἠκούοντο τότε κραυγαὶ περὶ δῆθεν «παπαδοκρατίας» καὶ «πονηρῶν σκοπῶν» τῆς Ἀρχιεπισκοπῆς ὅπως «ἁρπάσῃ» τὰς κοινοτικὰς περιουσίας!

Εἰς τὴν ἱστορικὴν Δ΄. Κληρικολαϊκὴν Συνέλευσιν τοῦ 1931, ὁ Ἀρχιεπίσκοπος Ἀθηναγόρας ἀπαντῶν εἰς τὰς αἰτιάσεις αὐτάς, ἔλεγεν: «Δηλῶ κατηγορηματικῶς, ὅτι καὶ ἂν ἀκόμη ἐψηφίζετο νὰ παραδώσητε τὰς Ἐκκλησίας εἰς τὸν Κλῆρον θὰ ἀπέρριπτον τὴν δωρεὰν ὡς ἐπιζημίαν εἰς αὐτὸν τὸν Κλῆρον καὶ ὡς ἀσυμβίβαστον πρὸς τὴν πολιτείαν τῆς Ἑλληνικῆς Ἐκκλησίας. Ἂν δὲν ἐπεδιώχθη κληρικοκρατία κατὰ τὸν Μεσαίωνα, κατὰ τὰ 450 χρόνια δουλείας, ὅτε τὰ πάντα ἦσαν εἰς χεῖρας τῶν Ἀρχιερέων, ἀλλ' ἤκμασε τὸ ὑπέροχον σύστημα τῶν περιφήμων Δημογεροντιῶν, ἀληθινὰ φοβεῖσθε ὅτι θὰ εἰσάγωμεν παπικὰς μεθόδους σήμερον, ὑπὸ τὸ ζείδωρον τῆς γενικῆς ἐλευθερίας πνεῦμα, τὸ ὁποῖον ἐνίσχυσε καὶ προήγαγε κατ' ἐξοχὴν ἡ Ἑλληνικὴ Ἐκκλησία;»

(Τὸ Β΄ μέρος εἰς τὸ προσεχὲς)

Η ΕΚΚΛΗΣΙΑ ΚΑΙ ΤΟ ΜΕΤΑΝΑΣΤΕΥΤΙΚΟΝ ΠΡΟΒΛΗΜΑ

Διὰ πρώτην φορὰν τὸ Π.Σ.Ε. θὰ καλέσῃ τὰς Ἐκκλησίας-μέλη νὰ συζητήσουν τὴν εὐθύνην καὶ τὴν ποιμαντικὴν φροντίδα ὑπὲρ τῶν μεταναστευόντων, τὸν Ἰούλιον 11-16, ὑπὸ τὴν προεδρίαν τοῦ Δρος Φ. Φράϋ. Ὑπολογίζονται οἱ ἀντιπρόσωποι εἰς 150. Θὰ συζητηθῇ ὅπως λόγῳ τῆς ἀγνοίας τῶν συνθηκῶν τοῦ Ἐξωτερικοῦ αἱ Ἐκκλησίαι θελήσουν νὰ βοηθήσουν σοβαρῶς καὶ μεθοδικῶς τοὺς ἀποδημοῦντας. Θὰ ἐξετασθῇ ἐπίσης ἡ ἀναθεώρησις τοῦ φυλετικοῦ περιορισμοῦ, δεμομένου ὅτι ἡ διάκρισις μεταξὺ τῶν μὴ λευκῶν γεννᾷ παράπονα καὶ δυσαρεσκείας λόγῳ μὴ δικαίας μεταχειρίσεως ὅλων.

Η ΣΚΟΠΙΜΟΤΗΣ ΜΙΑΣ ΕΛΛΗΝΙΚΗΣ ΚΡΙΤΙΚΗΣ ΕΚΔΟΣΕΩΣ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ

Ὑπὸ τοῦ κ. Π. Ι. ΜΠΡΑΤΣΙΩΤΟΥ, Ἀκαδημαϊκοῦ
Καθηγητοῦ τοῦ Πανεπιστημίου Ἀθηνῶν

Β΄ (τελευταῖον)

Ἡ προπαρασκευὴ τοῦ ἔργου.

Ἡ ἔκδοσις ὅμως αὕτη ἀποτελεῖ μὲν καλὴν καὶ ἀξιέπαινον ἀπαρχήν, ἀλλὰ δὲν εἶναι δυνατὸν νὰ θεωρηθῇ ὡς κριτικὴ ἔκδοσις τοῦ λειτουργικοῦ κειμένου τῆς Καινῆς Διαθήκης τῆς Ἑλληνικῆς Ἐκκλησίας, ἐφ' ὅσον στερεῖται καὶ πραγματικοῦ ὑπομνήματος (Apparatus Criticus), στηρίζεται δὲ μόνον ἐπὶ περιωρισμένου ἀριθμοῦ Ἐκλογαδίων, ἐνῷ ταῦτα, μετὰ τὰς ἐρεύνας τῶν τελευταίων ἐτῶν, ἀνέρχονται εἰς 1670.

Ἐπιβάλλεται λοιπὸν νὰ ἀναληφθῇ νέον ἐγχείρημα πρὸς ὁλοκλήρωσιν τῆς φιλοτίμου καὶ ἀξιομιμήτου προσπαθείας τοῦ Οἰκουμενικοῦ Πατριαρχείου διὰ τὴν προπαρασκευὴν νέας ἐκδόσεως τοῦ ἐν τῇ Ἑλληνικῇ καὶ ὅλῃ τῇ Ὀρθοδόξῳ Ἐκκλησίᾳ χρησιμοποιουμένου λειτουργικοῦ κειμένου τῆς παραδόσεως, χρονολογουμένης ἀπὸ πολλῶν ἐτῶν, ὡς εἴπομεν. Ἡ προπαρασκευὴ δὲ αὕτη θὰ πρέπει νὰ στηριχθῇ ἐπὶ ἀντιβολῆς τῶν χειρογράφων Ἐκλογαδίων πρὸς ἄλληλα καὶ πρὸς τὰ ἱερὰ κείμενα, τὰ ὁποῖα διεσώθησαν εἰς ἡμᾶς εἴτε σποραδικῶς ἐν τοῖς συγγράμμασι τῶν Ἑλλήνων πατέρων καὶ ἐκκλησιαστικῶν συγγραφέων εἴτε καὶ ἐν ταῖς ἑρμηνείαις αὐτῶν, καὶ πρὸς τὴν Σλαυωνικὴν μετάφρασιν καὶ διὰ τῆς κριτικῆς ἐπεξεργασίας ἐκ πάντων τούτων τῶν μαρτύρων τῆς παραδόσεως τοῦ συλλεγησομένου πλουσιωτάτου ὑλικοῦ τοῦ λειτουργικοῦ κειμένου τῆς Καινῆς Διαθήκης τῆς Ἑλληνικῆς Ἐκκλησίας.

Μία τοιαύτη ἔκδοσις, ἡ ὁποία δὲν πρόκειται νὰ ἀνταγωνισθῇ τὴν ἄλλως ἀτελῆ κριτικὴν ἐγχειρίδιον ἔκδοσιν τοῦ Nestle ἢ ἄλλου τινός, ἐκτὸς τῆς ὠφελείας, τὴν ὁποίαν θὰ παράσχῃ πρὸς βελτίωσιν τῆς ἐκδόσεως τοῦ Οἰκουμενικοῦ Πατριαρχείου, θὰ ἀποτελέσῃ καὶ σοβαρὰν συμβολὴν εἰς τὴν διεθνῆ προσπάθειαν πρὸς διακρίβωσιν τοῦ ἀρχετύπου κειμένου τῆς Καινῆς Διαθήκης. Ἂς ληφθῇ σοβαρῶς πρὸ ὀφθαλμῶν, ὅτι τὸ λειτουργικὸν κείμενον τῆς Βίβλου τῆς Ἐκκλησίας ἡμῶν ἀναγνωρίζεται ὑπὸ πάντων, ἂν καὶ εἰς διάφορον βαθμόν, ὡς ἄξιον πάσης προσοχῆς, λόγῳ καὶ τῆς ἀρχαιότητος τῆς παραδόσεως, ἐφ' ἧς στηρίζεται, καὶ τῆς σταθεροποιήσεως αὐτοῦ διὰ τῆς μακροτάτης καθημερινῆς χρήσεως ἐν τῇ λατρείᾳ, ἥτις σταθεροποίησις εὔλογον νὰ προστατεύσῃ τοῦτο ἀπὸ πάσης ἐκουσίας ἢ ἀκουσίας παραφθορᾶς κατὰ τὴν ἀντιγραφήν, δι' ὃ καὶ σπουδαῖοι ἀλλοδαποὶ ἐρευνηταί, οἷοι ὁ H. Greeven, ὁ Colwell, ὁ Ridle, ὁ Metzger, ὁ Hoskier κ.ἄ., ἀσχολοῦνται μετὰ ζήλου περὶ αὐτό.

Ἐπιτακτικὸν καθῆκον.

Ἰδοὺ λοιπὸν διατὶ πρέπει νὰ χαιρετισθῇ ἡ πρότασις τοῦ Ὑπουργείου Παιδείας, ἡ ἐρχομένη νὰ ὑπομνήσῃ ἐπιτακτικὸν καθῆκον τῆς Ἑλληνικῆς ἐπιστήμης καὶ τῶν ἀνωτάτων πνευματικῶν Ἑλληνικῶν ἱδρυμάτων, ἐπὶ κεφαλῆς τῶν ὁποίων ἔχει ταχθῇ ὑπὸ τῆς Ἑλληνικῆς πολιτείας καὶ τῆς ἐθνικῆς συνειδήσεως ἡ Ἀκαδημία Ἀθηνῶν. Ἡ ἐπιτυχὴς ὅμως ἐκτέλεσις τοῦ καθήκοντος τούτου θὰ ἐξαρτηθῇ ἐκ τῆς τηρήσεως τῶν ἑξῆς δύο ἀπαραιτήτων ὅρων:

α) Ὅτι ἡ ὑπόμνησις αὕτη θὰ συνοδευθῇ συντόμως ὑπὸ γενναίας χορηγίας εἴτε παρά τινος εὐσεβοῦς ἅμα καὶ φιλομούσου Ἕλληνος ἢ Ἑλληνίδος, εἴτε παρὰ τῆς Ἐκκλησίας τῆς Ἑλλάδος, εἴτε παρὰ τοῦ Ἑλληνικοῦ Κράτους, εἴτε παρὰ τοῦ Βασιλικοῦ Ἱδρύματος Ἐρευνῶν, εἴτε διὰ συνεργασίας πάντων τῶν εἰρημένων παραγόντων.

β) Ὅτι εἰς τὴν ἐκτέλεσιν τοῦ σοβαροῦ τούτου ἐγχειρήματος θὰ ἐξασφαλισθῇ ἡ συνεργασία ἁπάντων τῶν Ἑλλήνων ἁρμοδίων, ψηφιζομένου εἰδικοῦ νόμου.

Δυνάμεις πνευματικαὶ ὑπάρχουσιν, εὐτυχῶς, μεταξὺ τοῦ Ἑλληνικοῦ ἔθνους, δυνάμεναι νὰ ἀναζητηθῶσιν εἰς τὰς θεολογικὰς καὶ φιλοσοφικὰς σχολὰς τῆς χώρας ἡμῶν, ὡς καὶ εἰς τὰς δύο Ἑλληνικὰς θεολογικὰς σχολὰς τῆς ἀλλοδαπῆς, τ.ἔ. εἰς τὴν τῆς Χάλκης ἐν Κωνσταντινουπόλει καὶ τὴν τῆς Βοστώνης ἐν Ἀμερικῇ, πάντως ὑπὸ τὴν αἰγίδα τῆς Ἀκαδημίας Ἀθηνῶν, ἐν τῇ ὁποίᾳ ὑπάρχουσιν εὐτυχῶς καὶ διαπρεπεῖς φιλόλογοι δυνάμενοι νὰ βοηθήσωσι σοβαρῶς εἰς τὸ μέγα ἔργον.

ΠΟΘΕΝ ΑΙ ΛΕΞΕΙΣ SACRAMENTUM ΚΑΙ PAGANUS

Ἡ ἀποφασιστικὴ ἐν ἰσχύϊ πρᾶξις τῆς ἐντάξεως ἑνὸς πολίτου Ρωμαίου εἰς τὸν Ρωμαϊκὸν στρατὸν ἦτο ὁ στρατιωτικὸς ὅρκος *Sacramentum*. Ἡ Χριστιανικὴ Ἐκκλησία φαίνεται εἰς τὴν Δύσιν τοὐλάχιστον γρήγορα ἐδανείσθη τὸν ὅρον *Sacramentum* διὰ νὰ ἐκφράσῃ τὴν μυστηριακὴν ἐνέργειαν τῆς ἑνσωματώσεως τοῦ Κατηχουμένου εἰς τὸ σῶμα τῶν Πιστῶν. Ἐξ οὗ καὶ τὸ ἀντίστοιχον τοῦ Βαπτίσματος ὡς *Sacramentum*. Δηλαδὴ ὁ βαπτισθεὶς παύει νὰ εἶναι ἄμαχος, ἄσημος πολίτης. Καθίσταται στρατευόμενος ὁπλίτης τῆς Ἐκκλησίας.

Ἐξ ἄλλου οἱ Ἐθνικοὶ ἐκαλοῦντο *Pagani* ὄχι διότι — ὡς ἐνομίζετο μέχρι τοῦδε ὑπὸ μερικῶν ἱστορικῶν — ἔμενον εἰς τὴν ἐπαρχίαν, ἐν ἀντιθέσει μὲ τοὺς Χριστιανοὺς κατοικοῦντας εἰς τὰς πόλεις, ἀλλὰ διότι τὸ *Paganus* ἐσήμαινε τὸν κοινὸν πολίτην διακρινόμενον κατὰ τοῦτο ἀπὸ τὸν στρατιωτικόν. Ἡ διασάφησις αὐτὴ κρίνεται ἀναγκαία. Ὁ Χριστιανὸς διὰ τοῦ στρατιωτικοῦ του ὅρκου ἑπομένως, κατὰ τὸ βάπτισμα παύει νὰ εἶναι ἁπλοῦς καὶ ἀνεύθυνος κάτοικος. Ἐπιστρατεύεται εἰς τὴν μεγάλην μάχην καὶ τὸν ἱερὸν ἀγῶνα τῆς μεταμορφώσεως τοῦ κόσμου.

Η ΕΚΚΛΗΣΙΑ ΚΑΙ ΤΟ ΜΕΤΑΝΑΣΤΕΥΤΙΚΟΝ ΠΡΟΒΛΗΜΑ

Ὑπὸ τοῦ Θεοφιλ. Ἐπισκόπου Μελόης κ. ΑΙΜΙΛΙΑΝΟΥ

1. Η ΘΕΣΙΣ ΤΟΥ ΠΡΟΒΛΗΜΑΤΟΣ

ΑΝΕΚΑΘΕΝ ὁ Ἕλλην μετηνάστευεν. Ἡ πτωχεία τοῦ ἐδάφους ἀφ' ἑνός, ἡ ἀνήσυχος ἰδιοσυγκρασία του ἀφ' ἑτέρου νὰ γνωρίσῃ ἄλλους τόπους καὶ νὰ βελτιώσῃ τὴν θέσιν του, ἦσαν καὶ εἶναι ἀκόμη τὰ δύο κίνητρα ἐξόδου ἀπὸ τὸ πάτριον ἔδαφος. Τοιουτοτρόπως ἀπὸ ἀρχαιοτάτων ἤδη χρόνων δημιουργοῦνται ἀποικίαι, κυρίως εἰς τὴν Μεσόγειον. Εἰς αὐτὰς ὁ Ἕλλην ξενητευόμενος μετέφερε, σὺν τοῖς ἄλλοις, καὶ τὸν πολιτισμόν του καὶ τὴν παιδείαν. Ἀργότερον ἡ διάδοσις τοῦ Εὐαγγελίου ὀφείλεται ἔν τινι μέτρῳ καὶ εἰς τὸν διασκορπισμὸν τῶν Χριστιανῶν ἐκ τῆς Ἀντιοχείας εἰς τὴν Βόρειον Ἀφρικὴν καὶ τὴν Ρώμην. Ὥστε καὶ οἱ Μετανάσται ἔχουν τὸ μερίδιόν των εἰς τὴν ἱεραποστολικὴν προέλασιν.

Κατὰ τὴν μετὰ τὴν πτῶσιν τοῦ Βυζαντίου περίοδον, παρατηρεῖται ὁμαδικὴ ἔξοδος πρὸς τὴν Εὐρώπην. Οὕτω, χάρις εἰς τὴν προσφυγοποιηθεῖσαν αὐτὴν μορφωμένην τάξιν, προπαρασκευάζεται εἰς τὴν Ἰταλίαν καὶ ἀλλαχοῦ ἡ Ἀναγέννησις. Διαστάσεις ἡ Μετανάστευσις λαμβάνει καὶ μετὰ τὸν ἀγῶνα τῆς Ἀνεξαρτησίας. Πάντοτε τὰ ἴδια κίνητρα τὴν ὑπαγορεύουν καὶ αὐτὰ ρυθμίζουν ἀκόμη καὶ σήμερον τὸ μεταναστευτικὸν θέμα.

Εἶναι πολὺ εὔκολον νὰ καταδικάσῃ τις ἀμειλίκτως καὶ νὰ χαρακτηρίσῃ τὴν Μετανάστευσιν ὡς μεγίστην συμφορὰν ἢ ὡς «ἐθνικὴν αἱμορραγίαν». Ὁ ἔχων καὶ ἀπολαμβάνων, ὁ ζῶν ἀνέτως καὶ κρίνων, λησμονεῖ τὴν τραγικὴν θέσιν τοῦ ἀνέργου. Λησμονεῖ τὸ δρᾶμα τοῦ πτωχοῦ. Δὲν λαμβάνει ὑπ' ὄψει τὰς ἀφαντάστους ταλαιπωρίας καὶ τὴν συχνὴν ἀπόγνωσιν τοῦ χωρικοῦ. Κανεὶς δὲν θέλει νὰ μεταναστεύσῃ. Ἀλλ' ἀναγκάζεται, πιέζεται ὑπὸ τῶν πραγμάτων. Ἐφ' ὅσον ὁ ἀριθμὸς τῶν ἀνέργων δὲν θὰ ἀπορροφᾶται ἀπὸ ἔργα μακρᾶς πνοῆς, ἡ Μετανάστευσις θὰ συνεχίζεται καὶ θὰ ἀποτελῇ μίαν ἀνάγκην καὶ μίαν ἔξοδον.

Δὲν πρόκειται νὰ εἰσέλθῃ ἡ Ἐκκλησία εἰς ξένας ἁρμοδιότητας καὶ νὰ προτείνῃ ὑπὲρ ἢ κατὰ λύσεις. Ὅ,τι ὅμως δὲν δύναται νὰ ἀντιπαρέλθῃ καὶ νὰ θελήσῃ νὰ μυωπάσῃ, εἶναι ἡ ποιμαντικὴ πλευρὰ πρὸς τὰ ξενητευόμενα παιδιά της. Ὁ κατάλληλος πνευματικὸς καὶ θρησκευτικός των ἐξοπλισμὸς πρὸ τῆς ἀναχωρήσεώς των καὶ ἡ συνεχὴς παρακολούθησις καὶ συμπαράστασίς των μετὰ τὴν ἀναχώρησιν, ὥστε νὰ προσαρμοσθοῦν βαθμηδὸν πρὸς τὸ νέον κοινωνικὸν περιβάλλον, χωρὶς ν' ἀλλοιωθῇ ὁ ἐθνικοθρησκευτικός των χαρακτὴρ εἰς τὸν τόπον τῆς περαιτέρω διαμονῆς των, ἀποτελοῦν βασικὰ μελήματα τοῦ Κλήρου καὶ ὅλων ἐκείνων, οἱ ὁποῖοι ἔχουν κάποιαν ὑπεύθυνον θέσιν εἰς τὴν ἐνοριακὴν καὶ τὴν παροικιακὴν ζωήν.

Αἱ κάτωθι γραμμαὶ χαράσσονται μὲ τὴν διάθεσιν νὰ τονίσουν τὴν σπουδαιότητα τοῦ θέματος τῆς Μεταναστεύσεως. Εἶναι ἕνα ἀπὸ τὰ πλέον ἐπείγοντα κοινωνικὰ προβλήματα διὰ τὴν ποιμαίνουσαν Ἐκκλησίαν. Πρέπει σοβαρὰ νὰ μᾶς ἀπασχολήσῃ ποῖα μέτρα ἐνδείκνυνται νὰ ληφθοῦν, πραγματικὰ καὶ ἐφαρμόσιμα ἀπὸ ποιμαντικῆς πλευρᾶς. Ἀπὸ τὴν ἀνάλογον προετοιμασίαν τοῦ Μετανάστου καὶ ἀπὸ τὴν μετέπειτα διαγωγήν του ἐξαρτᾶται πολλάκις ἡ καλὴ ἐκπροσώπησις τοῦ Γένους μας καὶ ἡ ἐπιβίωσις τοῦ ἀποδήμου Ἑλληνισμοῦ κατὰ τὰς προσδοκίας μας, καὶ τὸ μέλλον τῆς Ὀρθοδοξίας εἰς τὸ Ἐξωτερικόν.

2. Η ΨΥΧΟΛΟΓΙΑ ΤΟΥ ΜΕΤΑΝΑΣΤΟΥ

Ὁ μεταναστεύων εἶναι ἄνθρωπος. Δὲν εἶναι ἐμπόρευμα ἄψυχον καὶ πλεονάζον πρὸς ἐξαγωγήν. Χρειάζεται μία ἀνθρωπολογικὴ ἀνάλυσις τοῦ ἐσωτερικοῦ του κόσμου. Εἶναι ὁ *Homo Migrans*, τὸ δημιούργημα ποὺ ἐμφανίζει ἀλληλοσυγκρουόμενα συναισθήματα. Συναισθήματα λύπης, διότι ἀποχωρίζεται ὅ,τι ἱερὸν ἔχομεν: Συγγενεῖς καὶ φίλους, τὸ χιλιοτραγουδημένο χωριό, τόσα ἄλλα ἐνθύμια τῆς γενετείρας του, μὲ τὰ ὁποῖα ἐμεγάλωσε καὶ διὰ τοῦτο ἔγιναν προσφιλῆ.

Ὁπουδήποτε κι' ἂν μεταβῇ ὁ ξενητευόμενος, εἰς οἱονδήποτε τόπον κι' ἂν προσκολληθῇ, ὁτιδήποτε καὶ ἂν ἀγαπήσῃ καὶ ἀγαπηθῇ, θὰ μεταφέρῃ στὰ τρίσβαθα τῆς ψυχῆς του τὴν νοσταλγίαν τοῦ πατρίου ἐδάφους. Ὁ κόσμος ἐξελίσσεται. Καὶ μὲ τὸν ρυθμὸν ποὺ λαμβάνει, θὰ μᾶς ἐμφανίσῃ ἐκπλήξεις. Βαδίζομεν πρὸς μίαν Πανευρώπην, δηλαδὴ συνομοσπονδίαν ἐθνῶν. Θὰ καταργηθοῦν κάποτε τὰ σύνορα καὶ αἱ πατρίδες. Ἀνεξάλειπτος ὅμως θὰ μένῃ στὴν καρδιὰ ὁ τόπος, ὅπου ἐγνώρισα τὴν ζωήν. Τὸ χῶμα καὶ τὸ σπίτι ὅπου ἐπέρασα τὰ παιδικά μου χρόνια. Τὸ χωριό, ἡ βρύση μὲ τὰ πλατάνια, τὸ ἁπλὸ ἐκκλησάκι, ἐκεῖ ὅπου ἔζησα ὅλα μου τὰ «πρῶτα». Τὸ πρῶτο χάδι, τὸ πρῶτο κλάμα, τὸ πρῶτο κήρυγμα τοῦ Κατηχητικοῦ, ὁ πρῶτος δάσκαλος, τὸ πρῶτο σκίρτημα τῆς καρδιᾶς.

Ἐγνωρίσαμε χῶρες καὶ τὰ μάτια μας ἐχόρτασαν βλέποντας. Ἄσπρα ἔγιναν τὰ μαῦρα μαλλιά. Ρυτιδωμένο τὸ ροδοκόκκινο ἄλλοτε πρόσωπο. Καὶ ὅμως θὰ σύρωμε τὰ κουρασμένα βήματα κάποτε στὸν γενέθλιον τόπον. Προσκύνημα ἱερό.

Εἶναι ὁ *Exsul* ὑπὸ τὴν ἐτυμολογικὴν ἔννοιαν τῆς λέξεως, ὁ ἑκούσιος αὐτοεξοριζόμενος. Ἀναζητεῖ νέαν πατρίδα, νέα χώματα νὰ καλλιεργήσῃ ἢ εὐνοϊκώτερα πεδία δράσεως διὰ νὰ ἀναπτύξῃ τὰς ὑπαρχούσας δυνατότητας ἢ ἱκανότητας. Ρεμβώδης καὶ γεμᾶ-

τος ἀπὸ ἐνθουσιασμό, ἀτενίζει πρὸς τὸ ἄγνωστον. Πλάθει ὄνειρα καὶ καταστρώνει σχέδια. Ποίους θὰ εὕρῃ; Τί περιβάλλον θὰ συναντήσῃ; Θὰ τὸν ὑποδεχθοῦν ὡς συνάνθρωπον; ἢ θὰ τὸν ἀντικρύσουν ὡς ξένον», κατώτερον, ἀνεπιθύμητον ἀνταγωνιστήν, μὲ τὴν περιφρόνησιν καὶ μὲ τὶς καρδιές των ἑρμητικὰ κλεισμένες;

Ἰδοὺ μερικαὶ σκέψεις ἁπλαῖ διὰ νὰ μᾶς βοηθήσουν νὰ εἰσέλθωμεν εἰς τὰς βαθυτέρας πτυχὰς καὶ νὰ ἐκτιμήσωμεν τὴν θέσιν του. Ἐξ αὐτοῦ φαίνεται ἡ ἀνάγκη μιᾶς μεθοδικῆς προνοίας τῆς Ἐκκλησίας πρὸς τὸν Μετανάστην πρὸ τῆς ἀναχωρήσεώς του ἐκ τοῦ πατρίου ἐδάφους καὶ μετὰ τὴν ἄφιξίν του εἰς τὴν μελλοντικήν του πατρίδα. Συχνὰ ὁ χωρικὸς θρησκεύει, διότι θρησκεύει τὸ χωριό, τὸ περιβάλλον του. Ἐρχόμενος ὅμως εἰς τὰς πόλεις, θὰ ἐκδηλώσῃ πλέον τὴν πίστιν του ὡς προσωπικήν του ὑπόθεσιν. Πρέπει νὰ τὸ θελήσῃ καὶ νὰ τὸ ζητήσῃ ὁ ἴδιος. Τὸ νέον του περιβάλλον ὄχι μόνον δὲν θὰ τὸν ὠθήσῃ πρὸς τὴν Ἐκκλησίαν, ἀλλὰ ἐνδέχεται καὶ νὰ τὸν ἀπωθήσῃ τελείως. Ἐδῶ πλέον ἐκφεύγει ἀπὸ μίαν παραδοσιακὴν συνήθειαν καὶ γίνεται θέμα προτιμήσεως, ἐκλογῆς ἰδιωτικῆς καὶ προσωπικῆς ἀποφάσεως.

Ἕκαστος ἔχει δικαιώματα σήμερον μιᾶς ζωῆς ὑποφερτῆς. Χωρὶς νὰ εἶναι ἀναρχικὸς ἀναμένει πολὺ δικαίως μίαν τακτικὴν ἐργασίαν, μίαν κατοικίαν, διατροφὴν ἐπαρκῆ. Ἕκαστος ἐνδιαφέρεται νὰ ἐπωφεληθῇ, ὅσον δύναται, τῶν ἀγαθῶν τοῦ πολιτισμοῦ. Συζητεῖ μὲ παράπονον τὸ «διατὶ μόνον ἐκεῖνος, ὄχι καὶ ἐγώ;» Κάμνει συγκρίσεις μὲ τὰς ἀνέσεις τοῦ ἄλλου ἀφ' ἑνὸς καὶ τῆς ἰδικῆς του ἀνεχείας ἀφ' ἑτέρου. Ἐπαναστατεῖ, παραπονεῖται. Ἡ ἀγανάκτησις κοχλάζει ἐντός του. Θὰ εἶναι ἀστεῖον τοιαύτας φιλοδοξίας νὰ τὰς ἐξηγῶμεν εἰς τὸ ὅτι δῆθεν ἤκουσεν ἀνατρεπτικὰς θεωρίας ἢ ὅτι ἀριστερίζει. Εἶναι νομοταγὴς πολίτης. Ἀλλὰ θέλει νὰ ζήσῃ, νὰ ἐργασθῇ, νὰ προσφέρῃ, νὰ δημιουργήσῃ.

Τὰ ἀνωτέρω εἶναι ἀπὸ τὰ καθημερινὰ συμπτώματα τῶν ἐργαζομένων τάξεων τοῦ λαοῦ μας. Τὰ ἀντικρύζομεν, τὰ ἀκοῦμε καὶ σπαράζει ἡ καρδιά μας. Εἴμεθα ἡ Ἐκκλησία του. Ἡ θέσις μας εἶναι νὰ εὑρισκώμεθα ἐκεῖ, ὅπου εἶναι καὶ αὐτός. Ἄλλωστε ὁ ὁρισμὸς τῆς Ἐκκλησίας κατὰ τὸν Μ. Ἀθανάσιον εἶναι τὸ «ὁμοῦ συνάγειν». Εἰς τὴν χαράν του καὶ εἰς τὴν λύπην του. Ἐὰν ἀδιαφορήσωμεν, ἢ μὲ τὴν νωχέλειάν μας ἀναβάλωμεν, θὰ τὸν χάσωμεν. Θὰ τὸν χάσῃ ἡ Ἐκκλησία καὶ τὸ Ἔθνος. Θὰ κόψῃ κάθε δεσμὸν καὶ οὐδέποτε θὰ μᾶς ξαναπλησιάσῃ.

Ἀλλ' ἡ θέσις μας εἶναι καὶ τοπικῶς νὰ εἴμεθα ἐκεῖ, ὅπου εἶναι ὁ λαός μας. Εἶναι ἀπαράδεκτον ἐνώπιον τοῦ θέματος τῆς Μεταναστεύσεως καὶ τῆς ἀποδημίας νὰ ἀποσυρθῶμεν εἰς τὴν σκιὰν τῶν ναῶν μας, προφασιζόμενοι ὅτι παρόμοια θέματα δὲν ὑπάγονται εἰς τὴν ἰδικήν μας ἁρμοδιότητα. Τοῦτο θὰ ἐσήμαινε ἐγκατάλειψιν τοῦ οὐσιώδους στοιχείου τῆς ἀποστολῆς τῆς Ἐκκλησίας εἰς τὸν κόσμον. Ἡ ἀποστολὴ αὐτὴ συνίσταται εἰς τὸ νὰ μορφώσῃ τὸν πλήρη ἄνθρωπον, αὐτὸν μὲν συνεργαζόμενον μαζί της συνεχῶς, αὐτὴν δὲ προσφέρουσαν καὶ προσφερομένην συνεχῶς εἰς τὴν στερέωσίν του. Τοιουτοτρόπως θὰ στερεώσῃ τοὺς πόδας του εἰς ἕνα ἔδαφος ξένον καὶ ἐπικίνδυνον. Πράττουσα ἡ Ἐκκλησία τοῦτο, θὰ τοῦ ὑπενθυμίζῃ συγχρόνως τὴν ἱεραρχίαν, ὥστε νὰ μὴ θαμβωθῇ ἀπὸ τὴν τεχνικὴν πρόοδον. Δὲν θὰ τοῦ ἀρνηθῇ ὅ,τι προσφέρει ἡ σύγχρονος ἐξέλιξις. Ἀλλὰ θὰ τὸν βοηθήσῃ ὥστε νὰ ὑποτάξῃ τὰ ὑλικὰ εἰς τὰς πνευματικὰς ἀξίας. (Ἀκολουθεῖ)

ΤΟ ΚΑΘΗΚΟΝ ΗΜΩΝ ΩΣ ΟΡΘΟΔΟΞΩΝ

Ὁ παρακολουθῶν τὴν κίνησιν τῶν ξένων βιβλίων μετ' ἐκπλήξεως παρατηρεῖ, ὅτι τὸ ἐνδιαφέρον τοῦ Δυτικοῦ κόσμου πρὸς μελέτην τοῦ Βυζαντινοῦ πολιτισμοῦ καὶ ἰδίᾳ τῶν πνευματικῶν θησαυρῶν τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας γίνεται ὁλονὲν καὶ μεγαλύτερον. Πλεῖστα ξένα βιβλία μαρτυροῦν τὸν σεβασμὸν καὶ τὴν ἐκτίμησιν καὶ τὴν ἀναγνώρισιν κύρους πρὸς τὴν Ὀρθόδοξον Ἐκκλησίαν. Καὶ ὡς ἔχει παρατηρηθῇ, τὰ βιβλία ταῦτα «παρ' ὅλον, ὅτι ἐξετάζουν τὴν Ὀρθοδοξίαν ὑπὸ διαφόρους πλευρὰς εἰς τὴν οὐσίαν των συμπίπτουν καὶ ἀποτελοῦν μίαν ἐνιαίαν ὁμολογίαν τοῦ θαυμασμοῦ καὶ μίαν οἰκουμενικὴν ἔκφρασιν νοσταλγίας πρὸς τὴν φύλακα τῆς ἀρχαίας παραδόσεως».

Τούτων οὕτως ἐχόντων, καθίσταται κατανοητὸν τὸ καθῆκον ἡμῶν. Οὐ μόνον πρέπει καὶ ἡμεῖς νὰ μὴ περιφρονῶμεν τοὺς πνευματικοὺς θησαυροὺς τῶν προγόνων μας, ἀλλὰ πρέπει διὰ τῆς ἐκ βάθρων ἀναδιοργανώσεως τῆς παιδείας μας νὰ συστηματοποιήσωμεν τὸ ἔργον τῆς προβολῆς καὶ ἀξιοποιήσεως αὐτῶν ἐν τῇ καθ' ἡμέραν ζωῇ τῶν μορφουμένων Ἑλληνοπαίδων.

«ΕΚΚΛΗΣΙΑ» Ἀθηνῶν, 15 Ἀπρ. 1961

ΒΑΡΕΙΑΣ ΥΠΟΧΡΕΩΣΕΙΣ

Εἶναι λίαν εὐχάριστον τὸ γεγονός, ὅτι ἐν Ἀμερικῇ ἀναγνωρίζεται ἐσχάτως ὁλονὲν καὶ περισσότερον τὸ κῦρος τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας. Οὕτως ὁ Ἀμερικανὸς Γερουσιαστὴς κ. Ντίρκσεν ὑπεγράμμισε πρό τινων ἡμερῶν χαρακτηριστικῶς τὰ ἑξῆς: «Οἱοσδήποτε γνωρίζων ἱστορίαν ἔχει ἐπίγνωσιν τοῦ αὐξανομένου ἐξέχοντος ρόλου, τὸν ὁποῖον διαδραματίζει εἰς ὁλόκληρον τὸν κόσμον, ὡς καὶ εἰς τὰς Ἡνωμένας Πολιτείας, ἡ Ἀνατολικὴ Ὀρθόδοξος Ἐκκλησία». Αἱ ὁμολογίαι αὗται δὲν δικαιολογοῦν μόνον τὴν ὑπὸ τῆς Ἀμερικανικῆς Κυβερνήσεως λῆψιν μέτρων πρὸς ἀναγνώρισιν τῆς Ὀρθοδόξου Ἐκκλησίας ἀνάλογον πρὸς τὴν ἀναγνώρισιν τῶν λοιπῶν μεγάλων ἑτεροδόξων Ἐκκλησιῶν, ἀλλὰ καὶ ἐπιβάλλουν βαρείας ὑποχρεώσεις εἰς τοὺς ἐκπροσώπους τῶν Ὀρθοδόξων Ἐκκλησιῶν. Πάντες οὗτοι πρέπει κατὰ τρόπον συστηματικὸν νὰ χρησιμοποιοῦν ὅλα τὰ δυνατὰ μέσα, ἵνα ἡ Ὀρθοδοξία παρουσιάζεται εἰς τὰ ὄμματα τῶν ἑτεροδόξων ἐν πάσῃ αὐτῆς τῇ αἴγλῃ καὶ καθαρότητι.

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THE APOSTLE PAUL AND THE UNITY OF THE CHURCH *

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IT is not our intention here to deal with the whole subject of the ecclesiology of the Apostle Paul, but only with one part of it, namely, this Apostle's conception of the unity of the Church and his efforts to preserve that unity. This seems to us especially timely, inasmuch as the topic of ecclesiology and above all of the unity of the Church happens to be the most flaming problem of what is known as the ecumenical movement.[1]

The apostle of the nations is not the father of the idea of the unity of the Church; he found it already existing in the first Church. The father of this idea was the founder of the Church Himself, Jesus Christ. He had the idea of the Church and its unity always before Himself, as we may see in the words which, in the gospel of Matthew (16:18), He addresses to Peter,[2] and also very probably in His "simile" of Himself as a shepherd (John 10:19), and certainly in the other profound "simile" concerning the true vineyard and the vines (John 15:1 sqq.), as well as His so-called archieratic prayer on behalf of His disciples (John 17:11 sqq., 20 sqq.).

The idea of the unity of the Church not only is present before the eyes of the founder of the Church, but was also actualized by His through the selection of His disciples (Matt. 10:1 sqq., 26:17, 28:16 sqq.), and formally in the first Church, which was founded after the sending of the Holy Spirit during the celebration of the Pentecost (Acts 1:12 sqq., and especially 2:41-46 and 4:32). The unity of the Church, while deriving its origin from Above, is actualized on the earth through men and is expressed in the faith, the worship, and the administration of the Church, which is not only a divine institution, but simultaneously a human society also.

The Apostle Paul, the first theoretician and at the same time the great organizer of the Church, could not but try to the utmost to promote the realization of ecclesiastical unity. Indeed, it is not an exaggerated claim that all the activity of this Apostle is nothing but a struggle for the unity of the Church (Meinertz). The Apostle Paul does not speak only of various particular churches, but also about the universal Church, and indeed less often in his earlier and more often in his later Epistles, especially in the Epistle to the Ephesians and also in the letter to the Colossians. Thus, while in the introductions to the First and Second Epistles to the Thessalonians, the First and Second Epistles to the Corinthians, the Epistle to the Galatians and elsewhere, by Church or Churches are meant the particular Churches, in 1 Cor. 12:28 reference is made to the Church understood as a unity of the particular Churches, at the head of which single Church are the Apostles; also, in 15:9 and Gal. 1:13, and then in Philip. 3:6, in which passages there is reference to Paul's pursuit of the Church taken as a whole. Cf. also 1 Tim. 3:15, where the Church is characterized as a "house of God" and as a "pillar and bulwark of the truth." The ideal of the unity of the Church is present in the mind of the Apostle also in the profound and inter-related figures about the Church as a human organism and indeed as a "body," the "head" of which is Christ (Rom. 12:4 sqq., 1 Cor. 10:17, 12:12 sqq., Eph. 1:23, 4:4 sqq., Col. 1:18 sqq., 2:17 sqq.). But in the other figures of the Church used by Paul, as a "plant of God" (1 Cor. 3:6 sqq.), and as an "edifice of God," the foundation of which is Christ (1 Cor. 3:9 sqq.), and indeed as the "temple of God" (1 Cor. 6:19, Eph. 2:21) and as the "bride of Christ" (Eph. 5:25 sqq.), is expressed the idea of the unity of the Church. We may say in fact that the idea of the Universal Church precedes that of the particular Churches. The idea of the unity of the Church is expressed also through the Pauline expression of the "second and last Adam," Jesus Christ, and of the "new creation" in Him, understood as unitary, from which expressions is distinguished the expression "first Adam," as an inclusive notion of sinful mankind (1 Cor. 15:22 sqq., 45 sqq., cf. Rom. 5:12 sqq.). Now the unity of the Church on the earth is extended also to the dead, who are likewise comprehended in the mystical body of Christ; and on the idea of that unity are based the prayers for the dead (2 Tim. 1:18, 1 Thess. 4:13 sqq., cf. Heb. 13.7).

As *main signs*, and at the same time as *factors* of the unity of the Church, Paul regards "one Lord, one faith, one baptism" (Eph. 4:5) and in addition to these peace and love.

1. *"One Lord."* He is none other than Jesus Christ, Who is the chief principle of the unity of the Church. Indeed, Christ and the Church constitute a unity. "To us

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* We have treated this subject more briefly in the volume entitled *Studia Palina* (1953), published in honor of the Dutch professor J. de Zwaan on his seventieth birthday.

1 Characteristic of the spirit of the World Council of Churches is the goal proposed by the Commission on Faith and Order and adopted by the World Council of Churches "to proclaim the *essential unity* of the Church and to fulfil the duty of making this unity manifest,"

2 It is gratifying that in recent years the genuiness of this passage has been increasingly recognized in Protestant circles.

there is one God, the Father, of Whom are all things, and we in Him; and one Lord, Jesus Christ, by Whom are all things, and we by Him" (1 Cor. 8:6). Christ is the head of the body, that is, of the Church (Eph. 1:22, 4:5, 5:23, Col. 1:18, 2:18). "Thus we who are many are one body in Christ, and members one of another." Hence, just as "Christ is not divided," so also the faithful must not separate one from another (1 Cor. 1:13). From Christ, as from the head, "the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16). Indeed, Christ, as we have said, is regarded as the "foundation" of the Church (1 Cor. 3:11, Eph. 2:20). Worthy of mention here is the pertinent observation of Chrysostom: "What he [Paul] says is this: 'I have proclaimed Christ, I have given over to you the foundation; watch how you build, whether with vanity, or drawing away the disciples to men. Therefore let us not pay attention to heresies . . .' " And a little further on he remarks: "He is the head, we the body; can there be an empty space between the head and the body?"

But what does it mean to say that Christ is "the foundation of the Church." Nothing else than that the Gospel about Jesus Christ, the true faith in Jesus Christ, as the Son of God and savior of the world, is the basis of the Church, according to His famous saying to Peter: "Thou art Peter, and upon this rock I shall build my Church" (Matt. 16:18). By this "rock" is meant, according to the sound interpretation of the Greek Church Fathers, that confession of Peter that Jesus is the Christ and the Son of God. "And on this rock I shall build my Church, that is, on the faith of the confession. Hence He indicates the many who will believe in and uphold His teaching" (Chrysostom). If elsewhere it is said by Paul that the Church, which is constituted of the "fellow citizens of the saints and the household of God," has been built "upon the foundation of the apostles and prophets, with Jesus Christ Himself being the cornerstone" (Eph. 2:20), nothing else is meant but that the apostles and the prophets (most probably the Christian prophets) only to this extent constitute the foundation of that edifice, insofar as they are the authentic transplanters of the gospel of Christ and of His work, while Jesus Christ is "the cornerstone, in Whom all the building fitly framed together groweth unto an holy temple in the Lord, in Whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:21-22). Very closely connected with the person of Christ is His gospel and God's word in general, both written and unwritten, whose authentic bearers and interpreters are the apostles.

2. *"One faith."* Faith here is evidently not meant in the subjective sense, that is, in the sense of "the substance of the things hoped for," of that saving certainty *(fides qua creditur)*, but in the objective sense *(fides quae creditur)*, that is, of the teaching to be believed in, of the confession of faith. This is implied by the passage in the Epistle to the Ephesians (4:5), where there is a combination of faith and baptism, which from the earliest period was combined with a formal confession of faith.[3] The word under discussion has that meaning not only in the later Epistles of Paul, especially in the pastoral ones, but also in the earlier ones, as we shall presently see. Our Apostle had the idea of the unity of the faith in the objective sense, and the concern for the preservation of the true faith, from the beginning of his activity as a writer; and the need of such unity becomes for him increasingly imperative with the passage of time, in the face of the danger of the adulteration of that faith. Already in his *first* Epistles he feels himself compelled to oppose the misinterpretation of the faith in the return of Christ and the resurrection of the dead (1 Thess. 4:13 sqq., 2 Thess. 2:1 sqq.). Thus, he exhorts the Thessalonians: "Stand fast, and hold the traditions, whether by word, or by our epistle"; and he enjoins: "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he receiveth of us" (2 Thess. 3:6); and he closes the exhortation with the stern command: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (3:14). Also worthy of mention from that aspect is the Epistle to the Galatians, where Paul expresses his surprise that the Galatians "are removed . . . unto another Gospel, which is not another; but there be some that trouble you, and would pervert the Gospel of Christ"; and he does not hesitate to excommunicate aynone who attempts to distort his gospel. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed"; and he immediately repeats this anathematization (Gal. 1:6-9). Also he does not hesitate in the same Epistle to reproach Peter and Barnabas, when he sees that they "walk not uprightly according to the truth of the gospel" ((2:11 sqq.). And to the Corinthians he gives the following counsel, which, though it does not exactly have reference to the right faith, nevertheless is characteristic: "That ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). And elsewhere he praises them, "that ye remember me in all things, and keep the ordinances, as I delivered them to you" (1 Cor. 11:2). In fact, the whole 15th chapter of this Epistle is devoted by Paul to the defense of the fundamental Christian teaching about

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[3] This is usually denied by Protestant interpreters, but recently has been supported even by R. Bultmann, who admits that by faith is meant "the sound teaching" (*Neutestam. Theologie*, 1954, p. 481).

the resurrection of the dead, which was disputed in some circles; and he concludes this chapter with the following forceful exhortation. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord" (15:58). But in the Epistle to the Romans, too, the Apostle wishes at the same time: "Now the God of patience and consolation grant you to be likeminded one towards another according to Christ Jesus, that ye may with one mind and one mouth glorify God, the Father of our Lord Jesus Christ" (Rom. 15: 4-5). Towards the end of the same Epistle he entreats the Romans "to take note of those who cause dissensions and scandals contrary to the teaching which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the guileless. For your obedience is come abroad unto all" (16:17-19).

Again in the Epistles of *captivity* we find ourselves before an evolved ecclesiology, in which with good reason the idea of the unity of the Church, especially with reference to the teaching, occupies an inmportant place. This unity of the faith is, as Paul writes to the Ephesians, the purpose for which Christ gave the various offices in the Church "for preparing the saints for the work of the ministry, for building the body of Christ, until we all attain to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; so that we may no longer be children, tossed to and fro, and carried about with every wind of doctrine, by the tricks of men, by their cunning craftiness, whereby they lie in wait to deceive" (Ephes. 4:11 sqq.). And addressing himself to the Colossians, he dissuades them from heterodox teachers. "And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ" (Col. 2:4 sqq.). Paul also exhorts the Philippians: "Only let your manner of life be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel, and not frightened in anything by your adversaries" (1:27). And further he beseeches them: "Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (2:2-3). It is obvious that these counsels of our Apostles in the Epistles of captivity were written in view of the dangers from the pseudoteachers and have reference to teaching, that is, to faith in the objective sense.

But from this standpoint of much more interest are the *Pastoral Epistles.* In these Epistles, in view on the one hand of the danger from the continuously increasing number of heterodox teachings, and on the other of the expectation of the approaching end of his life, there appears the concern of our Apostle for the preservation of the "sound" or "good teaching," and "heterodox teaching," and "heterodox teaching" is strongly combated. Here we are told of certain men who, "putting away the faith and a good conscience, have made shipwreck of their faith" (1 Tim. 1:19), or "departed from the faith" (4:1), or "erred from the faith" (6:10), or "resist the truth (2 Tim. 3:8 sqq.), or "overthrow the faith of some" (2 Tim. 2:18), and the like. In all these passages it is evident that the word "faith" is used in the objective sense and is synonymous with the special phrases "sound teaching," "good teaching," or simply "teaching," even though these expressions are not limited to doctrinal teaching, but extend also to ethical teaching, for the denotation of which the term "dogma" is employed in some instances. As a deeper cause of the distortion of "the sound teaching" Paul indicates vanity, pride, ambition, and disputatiousness, and as an antidote he urges meekness, good conscience, and love (Phil. 2: 2-3, 1 Tim. 1:3 sqq., 6:3, 2 Tim. 2:23, etc.). Heretical teachings are characterized as "profane and vain babblings and oppositions of knowledge falsely so called" (1 Tim. 7:20) and as "gangrene" (2 Tim. 2:15 sqq.), while the Church is shown by the Apostle to be "the pillar and bulwark of the truth" (1 Tim. 3:15).

Characteristic of the ecclesiology of Paul and of his conception of the unity of the Church is his severe judgment regarding the various heretics. Already in his farewell speech to the presbyters of the Church of Ephesos who were summoned to Miletos, he prophesies: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29-30). And in the Epistle to the Philippians such men are characterized as "dogs" and "evil workers" (3:2). In the Epistle to the Colossians they are represented as "spoiling through philosophy and through vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (2:8 sqq.), and in the First Epistle to Timothy as "giving heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith" (1:3 sqq.); while in the Second Epistle to Timothy as "men of corrupt minds, reprobate concerning the faith" (3:8) and as "men who do not endure sound teaching, but after their own lusts heap to themselves teachings, having itching ears, and turning away their ears from the truth and wandering into fables" (4:3-4). Our Apostle, the greatest praiser of love, does not hesitate "to deliver to Satan" some of these heretics, e.g., Hymenaeus and Alexander, that is, to excommunicate them temporarily, it seems, "that they may learn not to blaspheme" (1 Tim. 1:20). Contrariwise, however, with reference to others he advises: "The servant of the Lord

must not strive, but be gentle unto all men, apt to teach, forbearing, in meekness instructing his opponents; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil" (2 Tim. 2:24-26). He exhorts Titus sometimes: "rebuke them [the heretics] sharply, that they may be sound in faith" (Tit. 1:13), and sometimes: "avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain; a man that is an heretic after the first and second admonition reject, knowing that he that such is subverted, and sinneth, being self-condemned" (3:9-11).

3. *"One baptism."* Up to a point, contributing factors to the unity of the Church are the sacraments, above all the most important of these, i.e., Baptism and the Holy Eucharist, which existed in the Church from the earliest time and in which was expressed the inner bond amongst all the Christians, as we see in the first chapters of the Acts of the Apostles. If in the passage in Paul's Epistle to the Ephesians which we have mentioned (4:5) only "one Baptism" is referred to, and not the Holy Eucharist also, this is to be explained from the fact that "faith and Baptism" are inseparable and mention of Baptism alone was sufficient—being the first and most fundamental sacrament—in such an elementary enumeration of the chiefest marks and factors of the unity of the Church (1 Cor. 12:12, Gal. 3:26-28). Besides, in 1 Cor. 10:16 the Holy Eucharist is explicitly characterized as a means of unity. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread. . . . Ye cannot drink the cup of the Lord, and the cup of the devils; ye cannot be partakers of the Lord's table, and of the table of devils." The main difference between the two preeminent sacraments is that, in contrast to the Holy Eucharist, which is performed and offered to the faithful as a means of continual renewal and strengthening of their unity, Baptism, as a sacrament was offered once and its repetition was neither necessary nor permissible.

4. *Peace and Love.* For the preservation of the unity of the Church neither right faith nor the sacraments are sufficient; love is absolutely necessary, the active love of the faithful towards one another (Gal. 5:6-13, 1 Cor. 13:1 sqq., etc.). If Christians constitute one and the same family and indeed one body, the body of Christ, and call themselves brothers—which quality is incessantly mentioned and emphasized in the Epistles of Paul—then it is their duty to express that unity through unfeigned and genuine brotherly love, manifested as a participation in the joys and sorrows of their brothers, as a mutual forbearance and as a peaceful disposition. Paul regards "the bond of peace" as a means of "keeping the unity of the Spirit" (Eph. 4:3), and love as the fulfilment of the Law (Rom. 13:10, Gal. 5:14, 6:2) and as a principle of augmenting the mystical body of Christ. "Speaking the truth in love, we are to grow up in every way into Him Who is the head, into Christ, from Whom the whole body fitly joined together and compacted . . . maketh increase of the body unto the edifying of itself in love" (Eph. 4:15-16). For all these reasons he fittingly characterizes love as "the bond of perfection" (Col. 3:14).

Administrative means for the preservation of the unity of the Church. But for the equipping of the Church and for the insuring that unity, and naturally for expanding it, its organization through many offices, the basis of which had been laid by Jesus Christ Himself (Matt. 16:19, 18:18, John 20:23) was indispensable. So long as He was on the earth, he constituted the small community's supreme authority, which while He was still on the earth he transmitted to the apostles. Parallel to the possessors of Grace of the first Church there existed a certain amount of organization, as we see in the first part of the Acts of the Apostles (6:1 sqq., 9:10 sqq., 11:27, 15:6). But the "wise architect" of the Church (1 Cor. 3:10) and its chief organizer during the apostolic period was that indefatigable and great "deacon of Christ," the apostle of the nations. In his vigilant "concern for all the Churches," through his numerous journeys, through dispatching trustworthy and able co-workers, through written and oral guidance, and through superhuman labors he contributed in the highest degree to the organization of the Church and to the strengthening of its unity, as we see not only in the Acts of the Apostles, but also in his Epistles. One could indeed with him, if not prior to him, speak of the existence of Church right and of Church discipline, the beginnings of which we find in his earlier Epistles (2 Thess. 3:6, 14, 1 Cor. 5:1 sqq., 7:10 sqq., etc.).

And while the Apostles lived, they were the chief bearers and guardians of the unity of the Church, the agents and "apostles of Christ" par excellence, even though the final and supreme principle in the universal Church regarding major matters of Christian life was the whole Church represented by its superiors with the apostles at the head. We see this clearly in the so-called Apostolic Synod at Jerusalem, in which Paul not only took part, but played a major role (Acts 15:6 sqq.).

In spite of this, however, and in spite of this recognition of the status of the first Church in Jerusalem as first in rank (without recognizing firstness in rank of persons), this apostle constituted the monarchic, so to speak, authority of the Churches that had been founded by him. The orders which on certain occasions he dictated on matters of faith and morals and worship, by virtue of the authority given to him by Christ Himself,

WORLD COUNCIL OF CHURCHES

"The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." This is the basis for membership in the World Council of Churches, as outlined by the Central Committee at St. Andrews, Scotland, in August, 1960. It reminds us of the fact that our unity is not found in ourselves but in our common relatedness to a common Lord.

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have been direct results of his responsible authority in the Church (Cf., e.g., 1 Cor. 7:12, 25, 2 Cor. 13:10, Gal. 1:12, etc.). This authority, together with its power and with the value of tradition which was always vigorously stressed by him and which he received from Christ and the Church, both he and the other apostles transmitted to their successors, the bishops, whom they established during the last years of their lives and in view of their end, for the continuation of their authority, tradition, and work. By placing, together with the "council of presbyters," their hands on the bishops, as their successors, they entrusted to them not only their special gifts and their authority, but also the treasure of the faith and their whole tradition for its further transmission "until that day." This constitutes the meaning of what is called the "apostolic succession" (1 Tim. 4:14, 6:12 sqq., 2 Tim. 1:6, Tit. 1:5, etc., cf. Eph. 2:20). In this manner the unity of the Church was insured, not only horizontally, but also vertically, that is, not only the unity of the faith and of the souls, but also the continuation of the Church. Therefore the apostolicity of the Church was and is the presupposition and the guarantee of its unity. But apostolicity without apostolic succession is meaningless. (Cf. Clement of Rome 1 Cor. 42:4 and 44:2).

Conclusion. The conclusion of this brief study is that the indispensable presupposition and chief sign and means of expression of the unity of the Church is neither the recognition of one Lord and one Baptism alone, nor love alone, but also the integral faith, the preservation of which, as well as that of the genuine apostolic tradition, is guaranteed by apostolic succession rightly understood, closely connected with which is the notion of the apostolicity of the Church, without which, consequently, neither apostolicity nor unity of the Church are meaningful, as conversely genuine apostolic succession is meaningless without adherence to the apostolic tradition and without bishops, viewed as genuine successors of the apostles.

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A Case for the Greek Language

By PETER ZALANTIS
President, "Kimisis Theotokou," Brooklyn, N. Y.

IT HAS been often pointed out that the "average" of anything can be a somewhat distorted picture. And when speaking of the average American child of Greek descent exposed to the study of the Greek language, it may not describe everyone but it must be admitted as a composite sketch of all.

To understand today's attitudes about the study of the Greek language it is necessary to delve a little into the conditions and pressures of 40 or 50 years ago. Of necessity, these conditions must be called "average" because they fit best into the greatest number of instances and experiences.

The so-called "average" must be acceptel as true and general in referring to children, adults, conditions or conclusions. An examination of these factors can then proceed without further mention of the word "average" bearing in mind, however, that it is understood even if unmentioned, and that exceptions may be frequent and powerful but not sufficient to disturb the norm.

The reason for looking back 40 or 50 years is that the children of that period are the parents and grandparents of today's young. They are the first, numerically important, American-born generation of Greek immigrants. Their views will influence the direction taken by the Greek language students of today. They are the ones who ask: Why Greek? Why not more English; How do our children advance in our English-speaking country except exclusively through English? And the answers require some basic explorations.

Some of the doubts of today are traceable to the early period of 40 or 50 years ago when the "foreigner" stigma was real. A child going to an afternoon Greek school was branded a "little foreigner" and he attended such schools under trying conditions. The "non-foreign" children greeted the "little greaseballs" at the gate of the afternoon school with icy snowballs in winter, decaying vegetables at other times, and unkind epithets at all times. It was an adventure in torture and punishment to go to Greek school in some Manhattan areas. But it was accepted by the child as a way of life, and parental insistence was too overpowering to brook rebellion. The image of persecution, however, was vivid, and the cause, of course, was the Greek language. Result: a lingering show-me-why attitude.

In those days English illiteracy in the home was prevalent. The parents spoke broken English under the duress of necessity, to the constant embarrassment of the child who often had the painful experience of acting as translator. The young developed a reaction to this parental inadequacy. The fact that the parent soon overcame this temporary language difficulty escaped the child. The thought remained with the child that his Greek language studies should be taken lightly since they were superfluous for daily living. The child attempted to introduce English into his home.

In families with more than one child the introduction of English into the home was accomplished with ease and completeness. It was in a way a childish defiance to paternal insistence that Greek be spoken in the home. Admittedly, for the school child it was an easier, more fluent language to communicate his thoughts and wants. Often parents fell into step with their children because it was the road of least resistance or the means by which parents could improve their own knowledge of English. Learning and using Greek in such homes became a luxury to be paid for by expending time and effort. The family could take it or leave it, as it suited its flair for such luxury. As time went on there was no more need for the Greek language in the home than there was for any other foreign tongue. And soon whatever ear-acquaintance of the Greek language the child may have developed during his Greek-speaking years or schooling was lost entirely.

To place the stamp of confusion upon the minds of the children and adults, the public school teachers of 46 years ago looked askance upon after-school Greek studies. If they did not object openly, they implied that these studies detracted from the child's regular school work, distracted him, over-burdened him. They did not encourage the practice of foreign language study in the elementary school ages. The reason may well have been because most Greek-American children of that generation spoke their first English sentences when they attended the first year of the public schools. And even if the children were quick to learn their native English, the impact upon the elementary school teacher of those days was akin to that of the present-day teacher confronted with the Spanish-speaking pupils of today. The double-language standard was a reality too overwhelming for the teacher to aid or abet with any encouragement in the lower grades. This feeling changed, however, in the upper grades. Then, it became a source of pleasant wonder for the teacher and of great satisfaction for the Greek-

taught youngster. There is no denying the classroom triumph of unexpected but correct answers to questions on Greek mythology and the meanings of Greek word-roots supplied by children with a Greek language background.

The negative conditions and attitudes of the early years have changed in our world of today, and they have changed favorably. The motivating factor for this change has been the empathy for the Greek language displayed by the children of the immigrant. These children, now parents and grandparents, may not speak Greek with academic correctness, nor write it with orthography, nor read it with fluency, but they realize the inherent advantages of having studied it and they want their children and grandchildren to learn it. The crying need is for a group drive to achieve the goal, a commmunity project without personal objectives and without personality conflicts. Today's psychological and material conditions are ripe for the realization of this desire.

What are some of these conditions? And where are they found? They are in the Greek school, in the child's attitude, in the home, in government and in education. Going to a Greek school is a pleasant experience for most children. Present day physical surroundings, enlightened parent-teacher cooperation, the removal of the old ogres, have all contributed toward the child's peace of mind and acceptance of his extra-curricular activities in Greek. In the great majority of the homes of Greek descendants English is the first language, sometimes the only language. The foreign stigma has been eliminated. Knowing a second language has become a distinct accomplishment. Educators are paying special attention to the study of foreign languages, including modern Greek. Science students are required to know French, German or Russian. Romance language instructors in College must know Ancient Greek and Latin. Government has begun to emphasize the importance of a second language among its employees as a vital adjunct to maintaining our Nation's world leadership. The State Department is offering bonus payments to its employees who have mastered foreign tongues. In fact the pendulum has swung so hard the other way that newspapers openly criticize American Ambassadors who do not know the language of the land where they are assigned. C. L. Sulzberger in the New York Times, issue of February 8, 1961, includes this comment with his criticism:

> "Our country should have little difficulty in finding envoys able to face the world's babel. We are the metling pot par excellence, inhabited by people originating all over the earth. As the richest nation, we should give our citizens an education including knowledge of foreign tongues."

And thus, I return full circle to the question: Why Greek? The answer is a pat: Why not! It is a language readily available to the young in their homes. The child's ear is attuned to the sounds of the Greek vowels and his tongue learns early to master the difficult sequence of multiple Greek consonants. It is only a step further to learn Greek grammar and vocabulary, to absorb the root-meaning of Greek words upon which about 30 per cent of our common and scientific English vocabulary is based.

Why not the original language of the New Testament? The beauty of expression and the wealth of thought in the Greek Orthodox Liturgy and prayers are the everlasting bases of the Christian world. Such treasures need not be for scholars only. Our children can discover in the original language the nuances lost in translation, the feeling and emotion buried by the transplantation of the language.

The child of today has a priceless backlog of assistance for the study of Greek. From the early immigrants he found the afternoon schools. These schools were established and maintained in Church buildings or in public school classrooms. The practice of using public school facilities continues to this day to the everlasting praise for foresight of the Public School authorities who permit the rental of rooms for language instruction. Day schools, both private and community-sponsored, exist in New York and Chicago, and plans are in progress for more. The educational opportunities improve each year.

With signs of increasing financial support from its interested Communities, the Archdiocese looks forward to ever higher educational standards. Under the able and dedicated leadership of Archbishop Iakovos the quality of teaching and administrative staffs is becoming more selective. The Archdiocese maintains a Greek teachers program at St. Basil's Academy in Garrison, N. Y. It supports the existing Greek Teachers Association with funds. It is planning to build and operate a fully accredited high school in New York, and it is expanding the Boston Theological School into a fully recognized non-sectarian university. Through its supervision, direction and coordination of a modern educational program, the Archdiocese is in tune with the educational realities of the time.

These are the physical facilities and the educational assets available to the children of today. Why not Greek? It is a language within oral reach during the pre-school years in most homes of Greek descendants. It is easily developed, certainly at small cost to the family in the many afternoon schools, and at a more substantial cost, but still worth the price, at the few day schools. In some cases it is even offered at no cost and without embarrassment to those unable to pay for lessons in

community-sponsored afternoon schools. No effort is spared to bring the Greek language within the reach of those who are interested. The generation of interest, however, must come from both the individual and the community.

A simple, yet most effective action, an individual can take is to speak the Greek language at home. Those with young children can make a game of it; those well-grounded in the language can make a serious study of it. The adult individual can actively support the community-sponsored school. He can subscribe to one of the excellent Greek language newspapers, or purchase a Greek periodical or book. Some of the enthusiasm is bound to rub off on the young. It will convince the child early in life of the importance and magnificence of the Greek language. Unquestionably, the role of the individual in the generation of interest in the language is of prime magnitude.

Since a great number of afternoon schools are community projects, the community must work hard to maintain a high standard in this area. Where adequate financial support can be guaranteed, day schools can supplement the afternoon schools in communities or combination of communities able to operate such schools. And within the framework of the community, the educational efforts of the Archdiocese can be enhanced by the total collection of the Dekadollarion, part of which is earmarked for education annually. Also an effort can be made to coordinate and unite the educational programs of the many independent clubs and societies toward the direction of Greek language studies.

One particular age group merits the special attention of the Greek language educator. It is the teenager and young adult. No real attempt has been made to reach this group. The pre-school child has its beginning at home under the tutelage of parent or grandparent. The elementary school child attends afternoon school or day school. Then there is a void. The teenager is left in this vacuum of language interest. He is fast forgetting whatever Greek was learned earlier. Understandably, the high school teenager is busy with homework and social affairs. Yet somewhere free time can be found and expended profitably in one or two evening classes of short duration each week. The church auditorium may be the right location. The G.O.Y.A. meetings may be a likely recruiting point. Given the proper approach the young adult may become interested in renewing a lagging knowledge of Greek or starting a serious study of it. It is an area well worth probing, and the results may be gratifyng at a nominal cost to the community.

You may well ask: Where will all these efforts and costs lead us or our children? There is no single or simple answer. The gift of a second language to the younger generation is a priceless contribution. The gift of the Greek language can be for young Americans of Greek descent an incomparable cultural and educational asset. It is a gift which will help him retain his individuality within the melting pot, protect and forward his Greek-Orthodox beliefs in spite of outside pressures. It will revitalize his community by fusing his interests and objectives with those of his elders. It will weld him to his American way of life while it is making him more proficient in his native American language. It is a seed whose ultimate fruit is unforeseeable in terms of concrete results measured in dollars. But it may be one of the great group-gifts that this generation can leave to its posterity in America.

THEOLOGIAN STRESSES SPACE FEAT DOES NOT CHANGE RELATION TO GOD

GENEVA (RNS). — Russia's success in putting a man into space for the first time "does not change our relation to God," Dr. Karl Barth, world-renowned Swiss Protestant Theologian, declared here.

Asked by *La Vie Protestante,* Geneva Protestant weekly, to comment on Soviet Air Force pilot Yuri Gagarin's 108-minute flight around the earth at a speed of over 17,000 miles an hour, he said: "This is an event which counts in the scientific, political and perhaps the economic order of things, but not in the theological order."

"This poor man," Dr. Barth said, "has circled the earth — so much the better for him, or so much the worse! But one day, we will die, and what will matter for him, as for us is not the fact of circling the world, but what he did with his life."

"Certainly the event is important, even stirring, but its significance should not be exaggerated. The circumstances in which we live change, but we remain in the created order. Many things have changed since ancient times, and many things will change yet. But basically nothing changes."

EPISCOPALIAN CHURCH

Bishop De Wolfe Hits Doubt on Virgin Birth

The Rt. Rev. James A. Pike, Episcopalian Bishop of California, has drawn fire from the Rt. Rev. James P. De Wolfe, Episcopalian Bishop of Long Island, for questioning the doctrine of the virgin birth of Christ.

A pastoral letter by Bishop De Wolfe, that will be read on April 24 in the 210 churches in his diocese, points out that "No single bishop has the authority to revise the faith of this church."

Journal-American April 17, 1961

BOOKS AND YOU

JOHN E. REXINE, Editor
Member of the Faculty, Department of Classics
Colgate University, Hamilton, N. Y.

The Evolution of the Greek Orthodox Church in America and Its Present Problems. By Peter T. Kourides. New York, 1959. Pp. 62.

This beautifully printed book is the permanent embodiment of a lecture given to the Hellenic Society of Constantinople in New York City on May 22, 1959, by Peter Kourides, General Counsel to the Greek Archdiocese of North and South America. The subject chosen for the lecture was a timely one and an important one for the future of the Greek Orthodox Church in America by a person whose knowledge of the workings and history of the Greek Church in this country is intimate, if not profound. But the reader should not expect profound insight or penetrating analysis from this book; he will not get them here.

What the interested reader will get is a very general, historical description of the progress of the Greek Orthodox Church in this country from the founding of the first Greek Church in New Orleans, Louisiana, in 1866, to the present administration of His Eminence, Archbishop Iakovos. Because the survey is a general one, it is packed with the most general and presumably most significant facts and statistics about the evolution of the Greek Orthodox Church in the United States, and even though the author clearly admires the progress achieved thus far, he makes very few analytical statements about the history of the Greek Church in this country. He merely states the bare facts as he has collected them and as he sees them. As a book of facts and statistics about the history of the Greek Church in this country (with occasional references to South America), this book will be a handy reference guide and an invaluable source of information for all readers of the Orthodox Faith and for all those who are interested in the progress and history of the Greek Orthodox Church.

As was previously stated, no real value judgments are made in this book, no profound analyses, no attempts to evaluate the Greek Church in terms of its historical mission in this country. This does not mean that the author expresses no value judgments whatever. He is justly proud of the progress made thus far, but with the widening of the horizons of the Greek Orthodox Church in this country, he sees the necessity for a firmer financial base for the Archdiocese, the decentralization of the responsibilities of the Archbishop (by granting the local Bishops actual power to deal with local matters), the tightening of the real power and authority of the Archdiocese over communities and clergy, the improved training of clergy and laity in Archdiocesan institutions, and the betterment of overall administration.

With all these goals in sight, Mr. Kourides sees a bright future for the Greek Orthodox Church in America.

(This volume may be ordered from the Greek Archdiocese, 10 East 79th Street, New York 21, N. Y., or from the Holy Cross Book Store, 50 Goddard Avenue, Brookline 46, Mass.)

RELIGIOUS NEWS

Orthodox Church Now A Major Creed in N. C.

RALEIGH, N.C.—The Eastern Orthodox Church has been declared by North Carolina to be one of the major religious faiths. A resolution giving such recognition was passed by the Senate, after earlier approval by the House. A similar resolution to add the Orthodox Church passed the Senate two years ago but was killed in the House.

This time, the measure was introduced in the House and referred to the Eastern Orthodox Church, instead of the Greek Orthodox Church, as was the case in 1959. Sponsors of the bill said Greeks particularly object to their faith being listed under the catch-all phrase of "or other" and that about 25 states have adopted similar resolutions.

Orthodox Church Recognition Sought in Wisconsin

MADISON. Wis.—A joint resolution introduced in the Wisconsin legislature urged the "recognition" of Eastern Orthodox Church. The measure was offered by Assemblyman Earl McEssy (R. Fond du Lac).

The resolution pointed out the Eastern Orthodox Church is a "major faith in America and in Wisconsin," but that it is "not generally included when mention is made of the major religious faiths of the people of Wisconsin."

—Religious News Service

Russian Orthodox Church

The Russian Orthodox theological schools in Stavropol, Kiev and Sarato have been closed "for lack of students," the Moscow Radio reported with undisguised satisfaction.

Serbian Orthodox Community Organized in Washington

A Serbian Orthodox Church, the first in the nation's capital, has been organized here and has accepted the invitation of Washington Cathedral (Episcopal) to hold its worship services there until its congregation can erect an edifice of its own.

Greek Church Studying Crime Wave

ATHENS. — The Greek Orthodox Church's Holy Synod, in an encyclical letter strongly condemning a crime wave in the country, said it was studying measures the Church can take to combat it. Addressed to all Greek parents, the letter said the current increase in crime was largely due to objectionable films and "bad books and magazines." The Synod appealed to parents to set an example for young people by living in the "traditional Greek way."

Greek Church Metropolitans To Study Euthanasia

A two-man special committee of Metropolitans was named by the Greek Orthodox Church's Holy Synod in Athens for a comprehensive study of euthanasia, or mercy killing. Appointed were Metropolitans Gregorios of Halkis and Meletios of Kythera. They will report results of their study at the Synod's next meeting in October. The committee was set up following a session of university professors who exchanged views on euthanasia.

Laymen Barred from Preaching in Greek Orthodox Churches

Lay preachers will no longer be permitted to give sermons in churches or before religious associations, the Greek Orthodox Church's Holy Synod declared in an encyclical addressed to all Bishops. Only in certain exceptional cases may the local Bishop entrust the preaching of the Gospel to a layman, the Synod said. It stressed that the "preaching of the word of God constitutes the Church's teaching power which is granted with validity exclusively only to those who have been consecrated."

The encyclical also banned the tape recording of sermons.

Greek Orthodox Church Ordains First African Priest

DAR ES SALAAM, Tanganyika.—The first ordination of an African priest in the Greek Orthodox Church took place at Arusha, in Tanganyika's Northern Province. The new priest is Father Irineos. He was ordained by Archbishop Nicholas of Irinopoleos, who is stationed here, assisted by Father Gabriel, resident Greek Orthodox priest in Arusha.

The new priest has been teaching at the Chwa II Memorial College at Kasubi, where the headquarters of the Greek Orthodox Church in East Africa is located. He was ordained in Arusha, because he received his early training in the Northern Province, but he will return to Kasubi to continue his teaching.

Orthodox Churches Conduct Multi-lingual Liturgy

The seventh annual Divine Liturgy of St. Basil, sponsored by the Council of Eastern Orthodox Churches of Central Massachusetts, was celebrated in the Worcester Auditorium in Worcester, Mass., on March 5, 1961. More than 2,500 Orthodox people attended this divine diturgy.

The celebrant was Metropolitan Anthony Bashir, spiritual leader of the Syrian Antiocheian Church of America. Metropolitan Anthony was assisted by twelve priests from the Syrian, Greek and Romanian Churches and five choirs of 142 voices. The liturgy was chanted in five languages: Arabic, Greek, Romanian, Russian, and English.

Historical Documents Found at Ephesus

In the course of excavations at Ephesus (the Basilica of St. John), a parchment scroll, attributed to be a written document referring to the Gospel of St. John, was recently unearthed. Enclosed in a metallic tube (thoroughly oxidized), the paper, written in classic Greek, has yet to be verified as authentic. The document, according to scholars, dates back at least 1500 years and is the first discovery of this nature to be uncovered in the recent explorations at Ephesus. A tomb, at least one thousand years old, was also uncovered, containing a skeleton probably of a priest of the Basilica. Archaeologists have also determined recently that the Basilica of St. John doubtless collapsed because of a tremendous fire; scholars are currently investigating this premise. The "American Society of Ephesus, Inc." is primarily concerned with the restoration and the maintenance of historical places of early Christianity in Ephesus.

BOSTON, MASS.—Prelates of the Roman Catholic and Eastern Orthodox faiths appealed to all Christians to join in a united front against the threat of atheistic Communism and to forget the ancient schisms of 1054. The appeals were by Richard Cardinal Cushing, Archbishop of Boston, and Metropolitan Antony Bashir, Brooklyn, N. Y., of the Syrian Antiochian Orthodox Church.

BOSTON, MASS.—Richard Cardinal Cushing, Archbishop of Boston, speaking at a dinner highlighting the national convention of the Society of Catholic Teachers of Sacred Doctrine here, declared: "After 19 centuries, we are definitely not in a position that is a credit to us. It's easy to say that these captive souls are brainwashed and live in slave states, but the point is that the youngsters like it."

—Religious News Service

Catholic Weekly Defends Capital Punishment

PITTSBURGH, PA. — The Pittsburgh Catholic, official publication of the Roman Catholic Diocese of Pittsburgh, has expressed the hope editorially that the current debate in Pennsylvania over capital punishment "will be protracted long enough to keep the death penalty on the books until such time as the debate has been purged of false religiosity and irrelevant sentimentality."

The Lutheran Church

NEW YORK, N. Y.—Members of the United Lutheran Church in America are urged to give at least ten per cent of their income to their denomination in a statement adopted by the Church's Executive Board here. "Proportionate giving, with the tithe as a reasonable first step, should be encouraged," declared the statement, which noted that the Christian "must offer to God all that he is and has."

SWEDISH LUTHERAN CHURCH

The bishops of Sweden's State Lutheran Church have petitioned King Gustav Adolf for the right of clergymen to refuse to perform marriage ceremonies for divorced persons.

EVANGELICAL CHURCH

Adenauer Lauds Bishop Dibelius

West German Chancellor Konrad Adenauer sent a message to Bishop Otto Dibelius of Berlin praising him for the valuable work he had done for the past 12 years as Chairman of the Council of the Evangelical Church in Germany.

▸ Dr. Kurt Scharf, Vice-Chairman of the Evangelical Union (formerly the Old Prussian Union) Church Council and a leader of the ecumenical movement, was elected as Chairman of the Council of the Evangelical Church in Germany (EKID) for the next six years. He succeeds Bishop Otto Dibellius of Berlin, who has held the post for 12 years.

ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΧΡΟΝΙΚΑ

ΟΙΚΟΥΜ. ΠΑΤΡΙΑΡΧΕΙΟΝ

Ἡ Α.Θ.Π. ὁ Οἰκουμενικὸς Πατριάρχης κ. κ. Ἀθηναγόρας:

▸ Ἐπὶ τῷ Πάσχᾳ ἐδέχθη τὴν ἐπίσκεψιν τοῦ Νομάρχου καὶ Δημάρχου τῆς Κωνσταντινουπόλεως, Στρατηγοῦ Ρεφὶκ Τουλγκᾶ.

▸ Τῇ 20ῇ Ἀπριλίου ἐ.ἔ., συνοδευόμενος ὑπὸ τῶν Σεβ. Μητροπολιτῶν Χαλκηδόνος κ. Θωμᾶ καὶ Σελευκείας κ. Αἱμιλιανοῦ καὶ τοῦ Νομικοῦ Συμβούλου τῶν Πατριαρχείων καὶ Βουλευτοῦ κ. Καλούδη Λάσκαρη, ἐπεσκέφθη ἐν Φλωρίοις (Κωνσταντινουπόλεως) τὴν Α.Ε. τὸν Στρατηγὸν Τζεμὰλ Γκιουρσέλ, Ἀρχηγὸν τοῦ Τουρκικοῦ Κράτους, κομίζων τὸν χαιρετισμὸν τῆς Ἐκκλησίας καὶ συνωμιλήσας μετ' αὐτοῦ ἐπὶ ἡμίσειαν περίπου ἐν ἀτμοσφαίρᾳ πολλῆς ἐγκαρδιότητος.

▸ Μελετᾶται τὸ ζήτημα τῆς συγκλήσεως τοῦ Πανορθοδόξου Συνεδρίου ἐν Ρόδῳ.

ΕΚΚΛΗΣΙΑ ΙΕΡΟΣΟΛΥΜΩΝ

Ὁ Μακαρ. Πατριάρχης Ἱεροσολύμων κ. κ. Βενέδικτος δὲν ἐπέτρεψεν εἰς τὸν Ρῶσσον Ἀρχιεπίσκοπον Χιλῆς κ. Λεόντιον, πᾶσαν ἱερουργίαν ὡς ἀνήκοντα εἰς τὸ Καρλοβικιανὸν σχίσμα.

ΕΚΚΛΗΣΙΑ ΑΛΕΞΑΝΔΡΕΙΑΣ

▸ Κατὰ δημοσιογραφικὰς πληροφορίας, ὁ Μακ. Πατριάρχης Ἀλεξανδρείας κ. κ. Χριστοφόρος κατὰ τὸ θέρος θὰ ἐπισκεφθῇ τὴν Ὀδησσόν, ἀνταποδίδων τὴν ἐπίσκεψιν τοῦ Μακ. Πατριάρχου Μόσχας κ. κ. Ἀλεξίου.

▸ Κατετέθη τῇ 29ῃ Ἰανουαρίου ὁ θεμέλιος λίθος τοῦ νέου Πατριαρχικοῦ Μεγάρου Ἀλεξανδρείας.

▸ Τὸ ἔλλειμμα τῆς Κοινότητος Ἀλεξανδρείας ἀνῆλθεν εἰς 26,000 λιρῶν. Ἡ περιουσία της ἀνέρχεται εἰς 2,000,000 λιρῶν.

▸ Ἐν Καμπάλᾳ, Οὐγκάντᾳ, τῆς Ἀφρικῆς ἐτελέσθησαν τὰ ἐγκαίνια τοῦ νεοδμήτου Ὀρθοδόξου Ἱ. Ναοῦ τοῦ Ἁγίου Νικολάου, προεξάρχοντος τοῦ Σεβ. Μητροπολίτου Εἰρηνουπόλεως κ. Νικολάου. Εἰς τὴν τελετὴν παρέστη ὁ Βασιλεὺς τῆς Μπουγκάντα, Μουτέσα ὁ Β΄., μετὰ τῶν ὑπουργῶν καὶ τοῦ ἐπιτελείου του.

ΕΚΚΛΗΣΙΑ ΚΥΠΡΟΥ

Ἡ «Οὐνέσκο» θὰ ἐκδώσῃ τόμον τοιχογραφιῶν Ὀρθοδόξων Ἐκκλησιῶν Κύπρου.

ΕΚΚΛΗΣΙΑ ΕΛΛΑΔΟΣ

Βυζαντινὴ Ἐκκλησία ἀπεκαλύφθη πλησίον τῆς ἀρχαίας Κορίνθου, εἰς τὴν τοποθεσίαν Βόχα, παραπλεύρως δὲ αὐτῆς τάφος μὲ μαρμαρίνας πλάκας.

Ἐξεδήμησαν πρὸς Κύριον οἱ ἀείμνηστοι:

—Μητροπολίτης Μεσσηνίας κυρὸς Χυσόστομος.

—Μητροπολίτης Κορυτσᾶς κυρὸς Εὐλόγιος Κουρίλας.

—Καθηγητὴς τῆς Θεολογίας Νικόλαος Λούβαρης.

Ἡ μνήμη αὐτῶν εἴη αἰωνία καὶ ἄληστος.

Εἰς φυλάκισιν ὁ αὐτοχειροτονηθεὶς «Ἐπίσκοπος Βενεζουέλας»

ΑΘΗΝΑΙ.—Ὑπὸ τοῦ 4ου Μονομελοῦς Πλημμελειοδικείου Ἀθηνῶν κατεδικάσθη εἰς φυλάκισιν τεσσάρων μηνῶν, μὲ δικαίωμα ἐξαγορᾶς πρὸς 150 μεταλλικὰς δραχμὰς ἡμερησίως, ὁ Νικόλαος Κατσουνάκης, κατηγορούμενος δι' ἀντιποίησιν ἀσκήσεως ὑπηρεσίας λειτουργοῦ τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας. Οὗτος εἶχεν αὐτοχειροτονηθῇ πρὸ καιροῦ ὀρθόδοξος ἐπίσκοπος τῆς Βενεζουέλας.

ΕΚΚΛΗΣΙΑ ΡΩΣΣΙΑΣ

Μὲ ἔκδηλον ἱκανοποίησιν ὁ Ραδιοφωνικὸς Σταθμὸς τῆς Μόσχας ἀνεκοίνωσεν, ὅτι αἱ Θεολογικαὶ Σχολαὶ Κιέβου, Σαράτου καὶ Σταυρουπόλεως «ἔκλεισαν δι' ἔλλειψιν φοιτητῶν».

Ἡ Μόσχα ὑπὲρ τοῦ Π.Σ.Ε.

Τὸ τελευταῖον τεῦχος τῆς ἐφημερίδος τοῦ Πατριαχείου τῆς Μόσχας διὰ μακρῶν ἀσχολεῖται μὲ τὴν Οἰκουμενικὴν κίνησιν. Ἐξαίρει τὸ ἔργον τοῦ Π.Σ.Ε. ὑπὲρ ἑδραιώσεως τῆς εἰρήνης, τῆς ἐπιλύσεως διεθνῶν διαφορῶν δι' εἰρηνικῶν μέσων καὶ ὑπὲρ στενωτέρας προσεγγίσεως Ἀνατολῆς—Δύσεως μεταξὺ ἐθνῶν διαφόρου κοινωνικῆς συνθέσεως καὶ πολιτισμοῦ.

ΕΚΚΛΗΣΙΑ ΣΕΡΒΙΑΣ

Χάρις εἰς τὴν σύνεσιν τοῦ Μακ. Πατριάρχου Σερβίας κ.κ. Γερμανοῦ, αἱ σχέσεις Ἐκκλησίας καὶ Κράτους συνεχῶς βελτιοῦνται.

Σερβικὴ Ὀρθόδοξος Ἐκκλησία ἐν Οὐασιγκτῶνι

Ἐν τῇ πρωτευούσῃ Washington, D. C., ἱδρύθη ἐσχάτως ἡ πρώτη Ὀρθόδοξος Σερβικὴ Κοινότης. Μέχρις ὅτου ἡ ἱδρυθεῖσα Κοινότης ἀποκτήσῃ ἰδιόκτητον Ναόν, ἐπ' ὀνόματι τοῦ Ἁγίου Εὐαγγελιστοῦ Λουκᾶ, τὰ μέλη αὐτῆς θὰ ἐκκλησιάζωνται ἐν τῷ Ἐπισκοπελιανῷ Ναῷ ἐν Washington, D. C., παρ' ὅλον ὅτι ὑπάρχουν δύο ὡραιότατοι καὶ εὐρύχωροι Ἑλληνορθόδοξοι Ναοί.

ΕΚΚΛΗΣΙΑ ΠΟΛΩΝΙΑΣ

▸ Τῇ 1ῃ Μαρτίου ἐ. ἔ. ἐξεδήμησε πρὸς Κύριον ὁ ἀπό τινος χρόνου διευθύνων τὴν Ὀρθόδοξον Ἐκκλησίαν Σεβ. Μητροπολίτης Μακάριος. Τοποτηρητὴς διωρίσθη ὁ Σεβ. Ἀρχιεπίσκοπος Μπιαλιστὸκ καὶ Ντάνσιγκ κ. Τιμόθεος. Ἄγνωστον πότε θὰ ἐκλεγῇ νέος Ἀρχιεπίσκοπος.

▸ Ἡ Κεντρικὴ Ἐπιτροπὴ τοῦ Κομμουνιστικοῦ Κόμματος ἀπεφάσισε τὴν κατάργησιν τῆς διδασκαλίας τῶν θρησκευτικῶν εἰς τὰ δημόσια σχολεῖα.

▸ Κατόπιν ἐνεργειῶν τοῦ Καρδιναλίου Βιτζίνσκυ, διελύθη ἡ ἐκ 400 Ἱερέων φιλοκυβερνητικὴ Ὀργάνωσις «Κύκλος Ἐλεημοσύνης».

ΕΚΚΛΗΣΙΑ ΤΣΕΧΟΣΛΟΒΑΚΙΑΣ

Ἐσχάτως ἐκυκλοφόρησεν ὑπὸ τὸν τίτλον «Ἐπετηρὶς τῆς Ὀρθοδόξου Ἐκκλησίας Τσεχοσλοβακίας» πληροφοριακὸν βιβλίον ἐξ 130 σελίδων, τὸ ὁποῖον εἶναι ἐξ ὁλοκλήρου ἀφιερωμένον εἰς τὴν ζωὴν καὶ τὴν δρᾶσιν τῆς ἐν λόγῳ Ἐκκλησίας. Ἐκ τῶν 10 δημοσιευομένων ἄρθρων ἰδιαίτερον ἐνδιαφέρον παρουσιάζουν τὰ ὑπὸ τὸν τίτλον «Ἡ Θεολογικὴ δρᾶσις τῆς ἐν Τσεχοσλοβακίᾳ Ὀρθοδόξου Ἐκκλησίας», «Ἡ δεκάτη ἐπέτειος τῆς Θεολογικῆς Σχολῆς», «Ὁ ρόλος τῶν λαϊκῶν εἰς τὴν ζωὴν τῆς Ἐκκλησίας», «Ἡ Ὀρθόδοξος Ἐκκλησία

τῆς Τσεχοσλοβακίας», καὶ «Ὁ Τύπος εἰς τὴν ζωὴν τῆς Ὀρθοδόξου Ἐκκλησίας Τσεχοσλοβακίας».

Ἡ Ὀρθόδοξος Ἐκκλησία Τσεχοσλοβακίας ἔχει μίαν μητρόπολιν καὶ τρεῖς ἐπισκοπάς. Ἡ Μητρόπολις Πράγας ἔχει 36 ἐνορίας καὶ 55,000 πιστούς, ἡ Ἐπισκοπὴ Olomous-Brno 24 ἐνορίας καὶ 30,000 πιστούς, ἡ Ἐπισκοπὴ Presov 169 ἐνορίας καὶ 173,550 πιστούς, καὶ ἡ Ἐπισκοπὴ Michalovno 96 ἐνορίας καὶ 103,917 πιστούς. Ὁ ἀριθμὸς τῶν ναῶν καὶ παρεκκλησίων ἀνέρχεται εἰς 1,000 περίπου. Εἰς τὴν Θεολογικὴν Σχολὴν φοιτοῦν 80 φοιτηταί. Ἐκδίδονται τρία μηνιαῖα περιοδικὰ (ἀνὰ ἓν εἰς τὴν τσεχικήν, σλοβακικὴν καὶ οὐκρανικὴν γλῶσσαν).

Τὸ κράτος μισθοδοτεῖ τοὺς κληρικοὺς καὶ καλύπτει τὰ διοικητικὰ ἔξοδα τῆς Ἐκκλησίας καὶ τῶν ἐνοριῶν. Ὁμοίως τὸ κράτος συντηρεῖ καὶ τὴν Θεολογικὴν Σχολήν.

Ἡ Ἐκκλησία τῆς Τσεχοσλοβακίας διοικεῖται βάσει τοῦ καταστατικοῦ της, τὸ ὁποῖον ἐψηφίσθη τὸ 1951. Ἀρχηγὸς τῆς Ἐκκλησίας εἶναι ὁ Μητροπολίτης Πράγας καὶ πάσης Τσεχοσλοβακίας, ὅστις προεδρεύει τοῦ Μητροπολιτικοῦ Συμβουλίου καὶ τῆς Ἱερᾶς Συνόδου τῶν Ἀρχιερέων.

ΕΚΚΛΗΣΙΑ ΡΩΜΗΣ

▸ Ὁ Πάπας Ἰωάννης 23ος, χειροτονήσας τὸν Αἰδ. Acacio Coussa εἰς Τιτουλάριον Ἀρχιεπίσκοπον Ἱεραπόλεως (Μελχιτῶν), ἐτέλεσε τὴν Θείαν Λειτουργίαν Ἑλληνιστὶ καὶ κατὰ τὴν Βυζαντινὴν τάξιν, φέρων Ἑλληνικὰ ἀρχιερατικὰ ἄμφια. Διὰ πρώτην φορὰν εἰς τὴν ἱστορίαν τῆς Ρωμαιοκαθολικῆς Ἐκκλησίας συνέβη τοῦτο. Ὁ Πάπας ἐτόνισε τὴν σπουδαιότητα τοῦ Ἑλληνικοῦ τελετουργικοῦ, «κατὰ τὰς παραμονὰς τῆς Οἰκουμενικῆς Συνόδου, εἰς τὴν ὁποίαν θὰ μετάσχουν καὶ οἱ ἀδελφοί μας τοῦ Ἀνατολικοῦ Δόγματος, ὡς καὶ τῶν ἄλλων Δογμάτων».

▸ Τὸ Βατικανὸν διέγραψεν ἐκ τοῦ Ἁγιολογίου τῆς Ρωμαιοκαθολικῆς Ἐκκλησίας τὴν «Ἁγίαν Φιλομένην», ἰδιαιτέρως τιμωμένην ἐν Νοτίῳ Ἰταλίᾳ, διότι δὲν ὑπῆρξεν οὐδέποτε καμμία Ἁγία ὀνόματι Φιλομένη. Ὡς ἐκ τούτου, ὅλοι οἱ ναοὶ τῆς Ἁγίας Φιλομένης ἤλλαξαν ὄνομα. Τοῦτο ἔπραξε καὶ ὁ Σεβ. Καρδινάλιος Κοῦσιν, τῆς Νέας Ἀγγλίας, Ἀμερικῆς.

▸ Κατὰ πληροφορίας τοῦ Βατικανοῦ, ὁ ἀριθμὸς τῶν Ρωμαιοκαθολικῶν ἐδιπλασιάσθη ἐντὸς τῶν τελευταίων 80 ἐτῶν. Τῷ 1880 ἦσαν 241,000,000, τῷ 1960 ἀνῆλθον εἰς 490,000,000. Ὁ πληθυσμὸς τῆς γῆς τῷ 1880 ἦτο 1,324,000,000, τῷ δὲ 1960 ἦτο 2,930,000,000.

▸ Ἐν Ἡνωμέναις Πολιτείαις τῆς Ἀμερικῆς ὑπάρχουν 653,217 Ρωμαιοκαθολικοὶ Νέγροι.

▸ Ἡ Ἱεραρχία τῆς Αὐστρίας διέθεσεν εἰδικὸν κεφάλαιον διὰ τὴν χορήγησιν ὑποτροφιῶν εἰς Ὀρθοδόξους φοιτητὰς ἐπιθυμοῦντας νὰ σπουδάσουν τὴν Ρωμαιοκαθολικὴν Θεολογίαν.

Αὔξησις Σπουδαστῶν

Διὰ πρώτην φορὰν ὁ ἀριθμὸς τῶν ἱερουσπουδαστῶν εἰς τὰ Ἰταλικὰ Σεμινάρια ηὐξήθη κατὰ τὸ 1960. Ἐνῷ ἐν Ἑλλάδι οἱ Λαϊκοὶ Θεολόγοι ὑπερτεροῦν, ἐν Ἰταλίᾳ ἀντιθέτως ἡ Ἐκκλησία καλύπτει ὅλα τὰ κενὰ μὲ κληρικοὺς πτυχιούχους θεολογίας. Διὰ νὰ ὦσι δὲ ἐνήμεροι οὗτοι ἐφ' ὅλων τῶν συγχρόνων προβλημάτων, προετοιμάζεται εἰδικὴ διδασκαλία τῆς κοινωνιολογίας διὰ τοὺς ἱεροσπουδαστάς.

Ρωμαιοκαθολικὴ Ἐκκλησία

Τὸ περιοδικὸν «TIME» εἰς τὸ τεῦχος τῆς 7ης Ἀπριλίου τονίζει τὴν ἐλάττωσιν τῶν Κληρικῶν τῆς Ρωμαιοκαθολικῆς Ἐκκλησίας ἀκόμη καὶ ἐντὸς τῆς Ἰταλίας, εἰς βαθμὸν λίαν ἀνησυχητικόν.

Τὸ θέμα τῆς Τεκνογονίας

Ἡ Ρωμαιοκαθολικὴ Ἐκκλησία τῆς Γαλλίας ἐν πλήρει συνάξει κατεδίκασε τὸν περιορισμὸν τῶν γεννήσεων, ὡς ἀντιτιθέμενον εἰς τὸ ἰδεῶδες τοῦ γάμου καὶ εἰς τὸ θέλημα τοῦ Δημιουργοῦ.

ΑΓΓΛΙΚΑΝΙΚΗ ΕΚΚΛΗΣΙΑ

Ὁ Αἰδ. Μπερνάντ Φλόϊντ διωρίσθη Σύνδεσμος τῆς Ἀγγλικανικῆς Ἐκκλησίας ἐν Ρώμῃ.

Ἡ Ἀγγλικανικὴ Ἐκκλησία τῆς Μαλαισίας, θέλουσα νὰ καλύψῃ τὰ κενὰ τοῦ Κλήρου της, παρεδέχθη τὸν θεσμὸν ἱερέων οἱ ὁποῖοι διαρκούσης τῆς ἑβδομάδος ἐργάζονται. Ἡ διακονία των θὰ εἶναι ἄμισθος. Τὸ πείραμα ἐδοκιμάσθη μετ' ἐπιτυχίας εἰς τὸ Χόγκ Κόγκ.

Ρ. ΕΚΚΛΗΣΙΑ ΠΟΛΩΝΙΑΣ

Ὁ Πρωθυπουργὸς Gomulka ἐδήλωσεν, ὅτι: «Αἱ σχέσεις μεταξὺ Ἐκκλησίας καὶ Κράτους δὲν διαμορφοῦνται, δυστυχῶς, σύμφωνα πρὸς τὰ συμφέροντα τοῦ Πολωνικοῦ λαοῦ, ἀλλ' οὔτε καὶ τῆς ἐν Πολωνίᾳ Καθολικῆς Ἐκκλησίας.

ΠΑΓΚΟΣΜ. ΣΥΜΒΟΥΛΙΟΝ ΕΚΚΛΗΣΙΩΝ

Ἀποχώρησις μέλους

Ἡ Διαμαρτυρομένη Ἀφρικανικὴ Ἐκκλησία Neder Duitsch Hervarmde Kerk Van Afrika ἀπεφάσισε κατὰ τὴν ἔκτακτον γενικήν της συνέλευσιν νὰ ἐγκαταλείψῃ τὸ Π.Σ.Ε. Πρόκειται περὶ τῆς πλέον ἀκάμπτου καὶ ἐχθρᾶς τῶν μαύρων ὁμάδος, ἡ ὁποία δὲν τοὺς ἐπιτρέπει νὰ εἰσέρχωνται εἰς τοὺς ναοὺς καὶ νὰ συμπροσεύχωνται. Μόνον τοὺς λευκοὺς θεωρεῖ δικαιουμένους νὰ εἶναι μέλη της.

Εἴσοδος νέου μέλους

Ἀφ' ἑτέρου ἡ Μοραβιανὴ Ἐκκλησία ἧς Νοτίου Ἀφρικῆς ἐζήτησε νὰ γίνῃ μέλος τοῦ Π.Σ.Ε. Πρόκειται περὶ ἱεραποστολικῆς ἰσχυρᾶς Ἐκκλησίας, ἡ ὁποία ἔχει μέλη καὶ μαύρους.

Ἡ Συνέλευσις ἐν Νέῳ Δελχὶ

Συμπληροῦνται αἱ προετοιμασίαι διὰ τὴν Συνέλευσιν τοῦ Π.Σ.Ε. ἐν New Delhi, Ἰνδιῶν, κατὰ τὸν προσεχῆ Νοέμβριον.

ΔΙΑΦ. ΕΚΚΛΗΣΙΑΣΤΙΚΑΙ ΕΙΔΗΣΕΙΣ

Ἀνεύρεσις Ἀρχαίου Χειρογράφου ἐν Ἐφέσῳ

Κατὰ τὴν διάρκειαν ἀνασκαφῶν ἐν Ἐφέσῳ Μικρᾶς Ἀσίας, παρὰ τῆς American Society of Ephesus, Inc., εἰς τὰ ἐρείπια τῆς Βασιλικῆς τοῦ Ἁγίου Ἰωάννου τοῦ Εὐαγγελιστοῦ, ἀνευρέθη εἰλιτὸν περγαμηνῆς ἀναγόμενον εἰς τὸν 5ον μ.Χ. αἰῶνα καὶ ἀναφερόμενον εἰς τὸ κατὰ Ἰωάννην Εὐαγγέλιον. Τὸ εἰλιτὸν ἀνευρέθη ἐντὸς μεταλλίνου κυλινδρικοῦ κυτίου ἐσκωριασμένου.

Οἱ Φίλιπποι τῆς Μακεδονίας

Οἱ Φίλιπποι τῆς Μακεδονίας δὲν εἶναι μόνον πόλις γνωστὴ ἀπὸ τὴν μάχην τοῦ 42 π.Χ., κατὰ τὴν ὁποίαν οἱ φονεῖς τοῦ Ἰουλίου Καίσαρος εὗρον τραγικὸν θάνατον, οὔτε ἐπίσης ἀπὸ τὴν Ρωμαϊκὴν μετονομασίαν της εἰς "Colonia Augusta Iulia Phlippensis," ἀλλὰ κυρίως συνεδέθη τὸ ὄνομά της μὲ τὰ πρῶτα βήματα τοῦ χριστιανικοῦ κηρύγματος τοῦ Ἀποστόλου Παύλου εἰς τὴν Ἑλλάδα. «Καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ. Ἀνήρ τις ἦν Μακεδὼν ἑστώς, παρακαλῶν αὐτὸν καὶ λέγων· διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν» (Πράξ. 16, 9).

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ

Ὁ Σεβασμ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. κ. Ἰάκωβος

Προέστη τῶν Ἱερῶν Ἀκολουθιῶν τῆς Ἁγίας καὶ Μεγάλης Ἑβδομάδος εἰς τοὺς κάτωθι Ἱεροὺς Ναοὺς τῆς Ἁγιωτάτης Ἀρχιεπισκοπῆς:

Κυριακῇ τῶν Βαΐων: Θεία Λειτουργία ἐν τῷ Ἱ. Ναῷ τοῦ Ἁγίου Σπυρίδωνος, Νέας Ὑόρκης. Ἱερὰ Ἀκολουθία τοῦ Νυμφίου ἐν τῷ Ἱ. Ναῷ τοῦ Ἁγίου Γεωργίου τοῦ Τροπαιοφόρου, Νέας Ὑόρκης.

Μεγάλῃ Δευτέρᾳ: Ἱ. Ἀκολουθία τοῦ Νυμφίου ἐν τῷ Ἱ. Ναῷ τοῦ Ἁγίου Νικολάου, Νέας Ὑόρκης.

Μεγάλῃ Τρίτῃ: Ἱ. Ἀκολουθία τοῦ Νυμφίου ἐν τῷ Ἱ. Ναῷ τῆς Κοιμήσεως τῆς Θεοτόκου, Brooklyn, N. Y.

Μεγάλῃ Τετάρτῃ: Ἱ. Ἀκολουθία τοῦ Εὐχελαίου ἐν μὲν τῷ Ἱ. Παρεκκλησίῳ τῆς Ἱ. Ἀρχιεπισκοπῆς, ὥρᾳ 5:00 μ.μ., ἐν δὲ τῷ Ἱ. Ναῷ τοῦ Ἁγίου Ἐλευθερίου, Νέας Ὑόρκης, ὥρᾳ 7:30 μ. μ.

Μεγάλῃ Πέμπτῃ. Πρωΐ: Ἑσπερινὸς καὶ Θ. Λειτουργία τοῦ Μ. Βασιλείου, Ἱ. Ἀκολουθία τοῦ Νιπτῆρος ἐν τῷ Παρεκκλησίῳ τῆς Ἱ. Ἀρχιεπισκοπῆς. Τῷ ἑσπέρας: Ἱ. Ἀκολουθία τῶν Ἁγίων Παθῶν ἐν τῷ Ἱ. Ναῷ τῶν Ἁγίων Κωνσταντίνου καὶ Ἑλένης, Brooklyn, N. Y.

Μεγάλῃ Παρασκευῇ: 9:30 π.μ. αἱ Μεγάλαι (Βασιλικαὶ) Ὧραι ἐν τῷ Ἱ. Ναῷ τοῦ Ἁγίου Ἀποστόλου Παύλου, Hempstead, N. Y. 3:30 μ. μ.: ὁ Μέγας Ἑσπερινὸς καὶ ἡ Ἀποκαθήλωσις ἐν τῷ Ἱ. Ναῷ τῶν Ἁγίων Γεωργίου καὶ Δημητρίου, Νέας Ὑόρκης. 7:30 μ. μ.: Ἱ. Ἀκολουθία τοῦ Ἐπιταφίου Θρήνου ἐν τῷ Ἱ. Καθεδρικῷ Ναῷ τῆς Ἁγίας Τριάδος, Νέας Ὑόρκης.

Μεγάλῳ Σαββάτῳ: Ὄρθρος καὶ Θεία Λειτουργία ἐν τῷ Γηροκομείῳ, Yonkers, N. Y. Ὁ Ὄρθρος τῆς Ἀναστάσεως ἐν τῷ Ἱ. Καθεδρικῷ Ναῷ τῆς Ἁγίας Τριάδος, Νέας Ὑόρκης.

Κυριακῇ τοῦ Πάσχα: Ὁ Ἑσπερινὸς τῆς Ἀγάπης ἐτελέσθη δίς: Πρὸ μεσημβρίας ἐν τῷ Καθεδρικῷ Ναῷ τῆς Ἁγίας Τριάδος, Νέας Ὑόρκης. Μετὰ μεσημβρίαν ἐν τῷ Ἱ. Ναῷ τοῦ Ἁγίου Δημητρίου, Ἀστορίας.

Τῇ Πέμπτῃ τῆς Διακαινησίμου ἐχοροστάτησε κατὰ τὸν Ἑσπερινὸν ἐν τῷ πανηγυρίζοντι Ἱ. Ναῷ τῆς Ζωοδόχου Πηγῆς ἐν Bronx, N. Y.

Τῇ Κυριακῇ τοῦ Θωμᾶ προέστη τῆς Θ. Λειτουργίας ἐν τῷ Ἱ. Ναῷ τῆς Μεταμορφώσεως ἐν Corona, N. Y.

ΠΑΣΧΑΛΙΝΑΙ ΕΥΧΑΙ

Ἐπὶ τῷ Πάσχᾳ, ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. κ. Ἰάκωβος ἀπέστειλε συγχαρητήρια τηλεγραφήματα, ἐκ μέρους ἑαυτοῦ, τῆς Ἱεραρχίας, τοῦ Ἱεροῦ Κλήρου καὶ σύμπαντος τοῦ Πληρώματος, πρὸς τὴν Α.Θ. Παναγιότητα τὸν Οἰκουμενικὸν Πατριάρχην, τὴν Α. Μεγαλειότητα τὸν Βασιλέα τῶν Ἑλλήνων καὶ τὴν Α. Ἐξοχότητα τὸν Πρωθυπουργὸν κ. Κωνσταντῖνον Καραμανλῆν.

Εἰς τὰ Πασχάλια ταῦτα τηλεγραφήματα ἐλήφθησαν αἱ κάτωθι ἀπαντήσεις:

«Ἀρχιεπίσκοπον Ἀμερικῆς
Ἰάκωβον,

Εὐχαριστοῦντες θερμῶς, εὐχόμεθα πᾶσι πλουσίαν τὴν χαρὰν καὶ τὴν εἰρήνην τῆς Ἀναστάσεως τοῦ Χριστοῦ.

ΠΑΤΡΙΑΡΧΗΣ ΑΘΗΝΑΓΟΡΑΣ»

* * *

«Σεβασμ. Ἀρχιεπίσκοπον
Ἀμερικῆς Ἰάκωβον,

Ἐπὶ συγχαρητηρίοις εὐχαῖς Ὑμετέρας Σεβασμιότητος, εὐχαριστῶ θερμῶς, προσφωνῶν αὐτὴν μὲ τὸ νικητήριον ἄγγελμα Χριστὸς Ἀνέστη.

ΒΑΣΙΛΕΥΣ ΠΑΥΛΟΣ»

* * *

«Σεβασμ. Ἀρχιεπίσκοπον
Ἀμερικῆς Ἰάκωβον,

Ὑμετέραν Σεβασμιότητα ὡς καὶ Ὁμογενεῖς Ἀμερικῆς εὐχαριστῶ θερμότατα δι' εὐχάς, ἐπ' εὐκαιρίᾳ δὲ παρακαλῶ ὅπως δεχθῆτε τὰ σεβάσματά μου.

ΚΩΝΣΤ. ΚΑΡΑΜΑΝΛΗΣ
Πρόεδρος Κυβερνήσεως»

Η ΕΛΛΑΣ ΕΙΣ ΤΗΝ ΔΙΕΘΝΗ ΕΚΘΕΣΙΝ ΝΕΑΣ ΥΟΡΚΗΣ
3 ἕως 13 Μαΐου 1961

Ἡ Πέμπτη Διεθνὴς Ἐμπορικὴ Ἔκθεσις ἔλαβε χώραν εἰς τὴν Νέαν Ὑόρκην, ἐν τῷ κτιρίῳ Coliseum (Columbus Circle, West 59th Street), ἀπὸ τῆς 3ης μέχρι τῆς 13ης τρέχοντος μηνὸς Μαΐου.

Εἰς τὴν μεγάλην ταύτην Ἔκθεσιν ἔλαβε μέρος καὶ ἡ προσφιλὴς Γενέτειρα Ἑλλάς, μὲ πλοῦτον ἐξαιρέτων ἐκθεμάτων καὶ προϊόντων τῆς γῆς καὶ τῆς βιομηχανίας της, ἀντιπροσωπευομένης ὑπὸ 127 ἐκθετῶν, μεταξὺ τῶν ὁποίων καὶ 4 οἶκοι ἐκκλησιαστικῶν εἰδῶν.

Ὁ Σεβασμιότητος Ἀρχιεπίσκοπος ἐπεσκέφθη τὴν Ἔκθεσιν καὶ ηὐλόγησε τὸ Ἑλληνικὸν Περίπτερον. Χιλιάδες ἐπισκεπτῶν ἐθαύμασαν τὰ Ἑλληνικὰ ἐκθέματα.

ΤΑΣ ΥΙΟΘΕΣΙΑΣ ΟΡΦΑΝΩΝ ΕΞ ΕΛΛΑΔΟΣ

Ἀνέλαβεν ὑπευθύνως ἡ Ἱερὰ Ἀρχιεπισκοπή.

Οἱ ἐνδιαφερόμενοι παρακαλοῦνται νὰ ἀπευθύνωνται πρὸς τὸν Ἱερέα τῆς Κοινότητός των.

Κατόπιν κταλλήλων ἐνεργειῶν τῆς Ἱ. Ἀρχιεπισκοπῆς ἐπέτυχεν αὕτη, ὅπως ἀναγνωρισθῇ παρὰ μὲν τῶν Ἀμερικανικῶν Ἀρχῶν ὡς Σύμβουλος αὐτῶν (Counselor and Agent) διὰ τὴν υἱοθέτησιν Ἑλληνοπαίδων, παρὰ δὲ τῶν Ἑλληνικῶν Ἱδρυμάτων (Π.Ι.Κ. Π.Α., κ.λ.π.) ὡς ἡ μόνη ἁρμοδία πνευματικὴ Ἀρχή, ὅπως ἐκδίδῃ πιστοποιητικὰ εἰς Ἑλληνορθόδοξα ζεύγη ἐπιθυμοῦντα ὅπως υἱοθετήσουν ὀρφανὰ ἐξ Ἑλλάδος καὶ προβαίνῃ διὰ τῶν ἱερέων της εἰς τὴν σχετικὴν κοινωνικὴν ἔρευναν (home study) τῶν αἰτούντων.

Τὰ Ἑλληνορθόδοξα ζεύγη, τὰ ὁποῖα ἐπιθυμοῦν νὰ υἱοθετήσουν ὀρφανὰ ἐξ Ἑλλάδος, παρακαλοῦνται, ὅπως ἀποτείνωνται εἰς τὸν Ἱερατικῶς Προϊστάμενον τῆς Κοινότητός των, παρὰ τοῦ ὁποίου θὰ λαμβάνουν ὅλας τὰς σχετικὰς ὁδηγίας διὰ τὴν ταχεῖαν πραγματοποίησιν τῆς υἱοθετήσεως.

Ἐπισκέπται

Τὴν Αὐτοῦ Σεβασμιότητα ἐπεσκέφθη ὁ Ἐλλογιμ. κ. Νικόλαος Ἰ. Καρμίρης, πρ. Γενικὸς Διευθυντὴς τοῦ Ὑπουργείου Παιδείας καὶ ὑπέβαλε τὰ σέβη αὐτοῦ. Ὁ κ. Ν. Καρμίρης ἦλθεν εἰς Ἡνωμένας Πολιτείας ὡς ἐπίσημος προσκεκλημένος τοῦ State Department, ἐντὸς τῶν πλαισίων τοῦ Προγράμματος Προσωπικοτήτων (Leaders Program).

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Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΘΑ ΔΙΑΡΚΗ ΜΟΝΟΝ ΜΙΑΝ ΩΡΑΝ

Συμφώνως πρὸς Ἐγκύκλιον τῆς Ἱ. Ἀρχιεπισκοπῆς Ἀμερικῆς:

—Ἡ Θεία Λειτουργία θὰ διαρκῇ μόνον μίαν ὥραν καί, συμπεριλαμβανομένου καὶ τοῦ Θείου Κηρύγματος (15 λεπτὰ περίπου), δὲν θὰ παρατείνεται πέραν τῆς 12ης μεσημβρινῆς ὥρας.

—Ἡ μουσικὴ πρέπει νὰ εἶναι ἡ πιστοτέρα πρὸς τὴν ἁγνὴν Βυζαντινὴν παράδοσιν.

—Τὸ Θεῖον κήρυγμα θὰ γίνεται εἰς τὸ τέλος τῆς Θείας Λειτουργίας, ἑλληνιστὶ καὶ ἀγγλιστί.

—Ὁ δίσκος θὰ περιφέρεται μετὰ τὸ «Εἴη τὸ ὄνομα Κυρίου εὐλογημένον».

—Τὰ μνημόσυνα θὰ τελῶνται μετὰ τὴν ἀπόλυσιν καὶ τὴν διανομὴν τοῦ ἀντιδώρου.

Ἡ αὐτὴ Ἀρχιεπισκοπικὴ Ἐγκύκλιος ἀναφέρεται καὶ εἰς τὴν τέλεσιν τῶν Ἱερῶν Μυστηρίων Γάμου, Βαπτίσματος, Ἐξομολογήσεως, κ.λ.π.

▪

ΣΕΒ. ΜΗΤΡΟΠΟΛΙΤΗΣ ΕΛΑΙΑΣ Κος ΑΘΗΝΑΓΟΡΑΣ

Πρόγραμμα ἐπισκέψεων Μαΐου

5—7. Halifax, N. S. Θεία Λειτουργία.

7. Toronto, Ont. Διάλεξις εἰς Πανορθόδοξον συγκέντρωσιν.

12—17. Calgary and Edmonton, Alberta. Θεία Λειτουργία.

17—21. Vancouver, B. C. Θεία Λειτουργία.

22. Toronto-Hamilton, Ont. Ὁμιλία εἰς Δεῖπνον τῆς Ἀχέπα.

27. Toronto, Ont. Δεῖπνον Παμμακεδονικῆς.

28. Πεντηκοστή. London, Ont. Θεία Λειτουργία.

30—Ἰουνίου 2. Ottawa, Ont. Θεία Λειτουργία.

▪

Πεντηκονταετηρὶς Ἀλεξάνδρου Παπαδιαμάντη

Ἐπὶ τῇ πεντηκοστῇ ἐπετείῳ ἀπὸ τοῦ θανάτου τοῦ μεγάλου Ἕλληνος διηγηματογράφου Ἀλεξάνδρου Παπαδιαμάντη, ἡ Θεολογικὴ Σχολὴ τοῦ Τιμίου Σταυροῦ, Brookline, Mass., διωργάνωσε διάλεξιν μὲ ὁμιλητὴν τὸν Καθηγητὴν αὐτῆς κ. Κώσταν Μ. Προυσῆν καὶ μὲ θέμα: «Ἀλέξανδρος Παπαδιαμάντης, ὁ Ἅγιος τῶν Ἑλληνικῶν Γραμμάτων», τὴν Παρασκευήν, 5ην Μαΐου, ἐν τῇ αἰθούσῃ τῶν διαλέξεων.

Ο ΣΕΒ. ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΑΥΣΤΡΑΛΙΑΣ

Φιλαδέλφῳ καὶ πρόφρονι ἀδείᾳ τοῦ Σεβ. Ἀρχιεπισκόπου Ἀμερικῆς Βορείου καὶ Νοτίου, ὁ Σεβ. Ἀρχιεπίσκοπος Αὐστραλίας καὶ Νέας Ζηλανδίας κ. κ. Ἰεζεκιὴλ ἐπεσκέφθη τὴν Ἱερὰν Ἀρχιεπισκοπὴν Ἀμερικῆς, ἔνθα εἶχεν ὑπηρετήσει ἐπὶ εὐάριθμα ἔτη ὡς Ἱερεὺς καὶ βραδύτερον ὡς Ἐπίσκοπος Ναζιανζοῦ μὲ ἕδραν τὸ Σικᾶγον.

Ὁ Σεβασμιώτατος Αὐστραλίας ἔφθασεν ἀεροπορικῶς εἰς Los Angeles τῇ 24ῃ Ἀπριλίου, τῇ δὲ 27ῃ εἰς Σικᾶγον. Ἀπὸ μέρους τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου Ἀμερικῆς ὑπεδέχθησαν αὐτὸν οἱ Θεοφιλ. Ἐπίσκοποι Ὀλύμπου κ. Δημήτριος καὶ Χαριουπόλεως κ. Αἰμιλιανός.

Θὰ παραμείνῃ ἐπὶ ἕνα περίπου μῆνα ἐν Ἀμερικῇ, θὰ ἐπισκεφθῇ τὴν Νέαν Ὑόρκην, τὴν Βοστώνην καὶ ἄλλας πόλεις, καὶ ἔπειτα θὰ μεταβῇ εἰς Γενεύην.

▪

Ἡ ἀξία τῆς Βίβλου

Ὁ Ἄγγλος Πρωθυπουργὸς κ. H. Macmillan ἐπὶ τῇ ἐκτυπώσει τῆς νέας μεταφράσεως τῆς Βίβλου, ἐξῆρε τὴν σημασίαν αὐτῆς διὰ τῶν κάτωθι:

«Εἰς ἐποχὴν καθ' ἣν αἱ ἠθικαὶ ἀξίαι δὲν δύνανται νὰ παρακολουθήσουν τὴν ὑλικὴν πρόοδον, ἡ Βίβλος μᾶς προσφέρει μίαν ἀνεκτίμητον πηγὴν ἐμπνεύσεως καὶ παρηγορίας. Ἐκτιμῶ τὴν ἀρχαίαν μετάφρασιν. Χαιρετίζω ὅμως μετ' εὐλογίας καὶ τὴν συγχρονισμένην διότι τὴν καθιστᾷ περισσότερον εὔληπτον καὶ προσιτὴν εἰς τὸ πολὺ κοινόν».

Ἡ νέα μετάφρασις ἐξ ἑνὸς ἑκατομμυρίου ἐπωλήθη ἐντὸς μιᾶς ἑβδομάδος. Τὰ τυπογραφεῖα ἔσπευσαν ἀμέσως τὴν ἐκτύπωσιν ἑτέρων 500 χιλιάδων. Ὁ Ἀγγλικὸς Τύπος σχολιάζων ταῦτα, παρατηρεῖ ὅτι ὁ κόσμος διψᾷ διὰ τὴν ἀλήθειαν τοῦ λόγου τοῦ Θεοῦ, ἀρκεῖ αὐτὴ νὰ τοῦ προσφέρεται εὔληπτος καὶ προσιτή.

«Μιὰ Μικρὴ Ὁμολογία»

Στὴ ζωή μου ἐγνώρισα ΕΙΡΗΝΗ πραγματικὴ μόνο τὶς ὧρες ποὺ ΕΠΟΛΕΜΟΥΣΑ ἀκατάπαυστα κατὰ τῆς ἁμαρτίας. ΞΕΚΟΥΡΑΣΙ αἰσθάνθηκα μόνο τὶς ἡμέρες ἐκεῖνες ποὺ δὲν ἐσταμάτησα νὰ ΕΡΓΑΖΟΜΑΙ στὸ θέλημα τοῦ Θεοῦ. ΕΛΕΥΘΕΡΟΝ ἀληθινὰ ἔνοιωσα τὸν ἑαυτόν μου μόνο, ὅταν ἐκούσια ΣΚΛΑΒΩΘΗΚΑ στὸ Χριστό, τὸν Λυτρωτή μου.

† Πρεσβ. Σπ. Σγουρόπουλος
(Ἱ. Θεωδοροπούλου: Σγουρόπουλος)

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΘΥΑΤΕΙΡΩΝ

▸ Ὁ Σεβ. Ἀρχιεπίσκοπος Θυατείρων κ. κ. Ἀθηναγόρας, συνοδευόμενος ὑπὸ τῶν Θεοφιλ. βοηθῶν αὐτοῦ Ἐπισκόπων, Ρηγίου κ. Μελετίου καὶ Θερμῶν κ. Χρυσοστόμου, περιώδευσεν ὅλας τὰς ἐν Γερμανίᾳ Ἑλληνορθοδόξους Κοινότητας αὐτοῦ ὡς καὶ πολλὰ βιομηχανικὰ συγκροτήματα, εἰς τὰ ὁποῖα ἐργάζονται Ἕλληνες καὶ Ἑλληνίδες.

▸ Εἰς τὸ Ντύσελντορφ τῆς Δυτικῆς Γερμανίας ἱδρύθη νέα Ἑλληνικὴ Κοινότης ἔχουσα Ἱερέα τὸν Αἰδ. κ. Χρυσόστομον Βασιλείου.

▪

ΔΙΑΦΟΡΟΙ ΕΙΔΗΣΕΙΣ ΕΚΚΛΗΣΙΑΣΤΙΚΑΙ

Ἑνωτικαὶ Προσπάθειαι

Ἀντιπρόσωποι τῆς Σουηδικῆς καὶ τῆς Σκωτικῆς Ἐκκλησίας θὰ συνέλθουν εἰς Sigtuna τῆς Σουηδίας ἵνα συνεχίσουν τὰς διακοπείσας συζητήσεις περὶ μυστηριακῆς κοινωνίας. Βασικὸν ἐμπόδιον ἐθεωρήθη ἡ ἀποδοχὴ τῶν γυναικῶν εἰς τὴν Ἱερωσύνην.

Πρόοδος Ἱεραποστόλων ἐν Βενεζουέλᾳ

Πολλοὶ Ἱσπανοὶ Ἱεραπόστολοι ἐπιχειρήσαντες ἄλλοτε νὰ κατακτήσουν τοὺς ἀγρίους Ἰνδοὺς Motilones τῆς Βενεζουέλας, οὐδέποτε ἐπέστρεψαν. Κατεσφάγησαν ἀπὸ τοὺς ἀνθρωποφάγους αὐτούς. Πρό τινος ὅμως Καπουτσῖνοι δι' ἀλεξιπτώτων τοὺς προσήγγισαν εἰς ἕνα παρθένον δάσος καὶ τοὺς πλείστους ἔφερον εἰς τὸν Χριστόν. Οἱ καρποὶ εἶναι τοσοῦτον πλούσιοι, ὥστε οἱ σημερινοὶ κατηχηταὶ τῶν ἰθαγενῶν νὰ εἶναι πρώην ἀνθρωποφάγοι.

Εἰδωλολάτραι εἰς Ἀφρικὴν

Λιβερία - Μοζαμβίκη - Τόγκο: περίπου 70%.

Κένυα - Ταγκανίκα - Οὐγκάντα - Ἀγκόλα - Κογκὸ - Γκάνα - Καμεροὺν - Μάλη - Πορτογαλλικὴ Γουϊνέα - Χρυσῆ Ἀκτὴ - Νοτ. Ἀφρικ. Ἕνωσις - Μαδαγασκάρη - Δημοκρ. Κεντρ. Ἀφρικῆς: 45%.

Ρουάντα - Οὐρούντι - Μπασουτολάνδη (Ν.Α.) - Σουδὰν - Νιγηρία Γουϊνέα - Ρουάντα - Νιγηρία - Ἱσπανικὴ Γουϊνέα: 20%.

Γκαμβία (Δ.Α.) - Σιέρρα Λεόνε (Δ.Α.) - Λιβύη: 5%.

ΣΥΜΒΟΛΑ ΘΕΙΑΣ ΛΑΤΡΕΙΑΣ -- ΙΕΡΑ ΣΚΕΥΗ -- ΕΚΚΛΗΣΙΑΣΤΙΚΑ ΕΙΔΗ

Ἱ. Εὐαγγέλιον

ΑΝΑΚΟΙΝΩΣΙΣ

Ἱ. Δισκοπότηρον

Φέρεται εἰς γνῶσιν:

α) Τῶν Λειτουργῶν τῆς Ἑλληνορθοδόξου Πίστεως,
β) Τῶν Δ. Σ. καὶ Μελῶν τῶν Κοινοτήτων μας, καὶ
γ) Ἁπάντων τῶν εὐσεβῶν Ὁμογενῶν

ὅ τ ι

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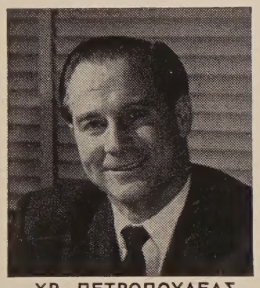

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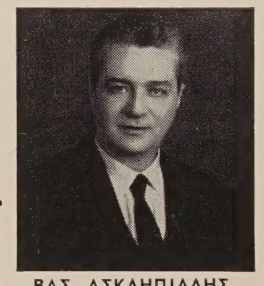

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Νὰ παρουσιάσῃ ὁλοζώντανη τὴν εἰκόνα τῶν παιδιῶν μας αὐτῶν ποὺ ἔστειλεν ἡ Ἱερὰ Ἀρχιεπισκοπὴ γιὰ πρώτη φορὰ τὸ καλοκαῖρι τοῦ 1960 στὴν Ἑλλάδα.

Νὰ τονίσῃ τὴν ἀνάγκη νὰ γίνῃ ἐθνικοθρησκευτικὸς θεσμὸς ἡ ἀποστολὴ τῶν παιδιῶν μας στὴν Ἑλλάδα, ποὺ ἐπαναλαμβάνεται καὶ ἐφέτος.

Καὶ νὰ ζητήσῃ τὴ συμπαράστασι καὶ τὴν οἰκονομικὴν ἐνίσχυσι τῆς Ὁμογενείας ὥστε νὰ στέλνωνται κάθε χρόνον, καὶ περισσότερα παιδιά.

Τὰ παιδιὰ αὐτά, γυρίζοντας ἀπὸ τὴν Γενέτειρα τῶν γονέων τους στὴν Ἀμερική, θὰ γίνουν φλογεροὶ κήρυκες τῆς ἀγάπης πρὸς τὴν Ἑλλάδα, τὴν αἰώνια καὶ τὴν σημερινή, πρὸς τὴν γλῶσσα καὶ τὸν πολιτισμό της, ποὺ τόσο ἐπάξια τιμᾷ ἡ δεύτερη Πατρίδα μας Ἀμερική.

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